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CONTENTS OF VOL. XVIII., No. 4

	PAGE
NOTES AND COMMENTS	289
FRAGMENTS	297
MATERIALISM AND SPIRITISM, I	298
THE FRENCH REVOLUTION, II	312
IN THE HOUSE OF DEATH (Katha Upanishad)	320
WHY DO I FAIL?	327
FROM A JOURNAL	341
TAO-TEH-KING, I	346
STUDENTS' SCRAP BOOK	354
SCREEN OF TIME	359
LETTERS TO STUDENTS	369
REVIEWS	376
QUESTIONS AND ANSWERS	379
T. S. ACTIVITIES	381
INDEX	383

THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

APRIL, 1921

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The Dangers of Psychism

A NUMBER of short treatises, in verse and prose, are attributed to the great Indian Teacher, Shankaracharya, though it is probable that the actual writing was done by his disciples. Among these treatises, there is one, *Vakya Sudha,* which has a particularly happy phrasing of the three worlds in relation to the seven principles of manifested life. The three worlds, beginning from below, are called "the ordinary world," "the looking-glass world," and "the transcendent world"; and the forms in which the One Spirit is manifested in these three worlds are called, in the same way, "the ordinary life," "the looking-glass life," and "the transcendent life," the last being in reality one with the Eternal.

This apt and lucid naming of the three worlds lends itself admirably to the purpose of the present "Notes and Comments." That purpose is, so far as may be possible, to indicate the character of the psychical world, which corresponds to the looking-glass world of our treatise; to show the place which the psychic world holds in normal development; and to describe certain morbid developments, which lead to confusion, and which are full of danger. The theme, therefore, is the normal and the abnormal activity of the psychic world.

It will be seen at once that the threefold division given above closely corresponds with St. Paul's division of man into body, soul and spirit; *psyche,* the psychical nature, being the middle term, somewhat loosely translated "soul."

The most important passage illustrating Paul's use of this threefold division, a passage which clearly shows what he means by the middle term, *psyche,* the psychical nature, is in the fifteenth chapter of the first letter to the disciples in Corinth. Neither in the Authorized nor in the Revised Version of 1881, is the passage satisfactorily translated. A closer rendering would be as follows:

"There are celestial bodies, and bodies terrestrial: but the radiance of the celestial is one, and the radiance of the terrestrial is another. There is one radiance of the sun, and another radiance of the moon, and another radiance of the stars. For star differs from star in radiance.

"So also is the rising up of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in radiance: it is sown in weakness; it is raised in power: it is sown a psychical body; it is raised a spiritual body. If there is a psychical body, there is also a spiritual body.

"So also it is written, The first man Adam became a living *psyche;* The last Adam, a life-giving spirit. But that is not first which is spiritual, but that which is psychical; then the spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

So we have the threefold division: the terrestrial man, the psychical man and the spiritual man; exactly corresponding to the threefold division of our Sanskrit text: the ordinary man, the looking-glass man, and the transcendent man. And we have the further point in Paul's classification, that the psychical man "bears the image" of the earthy, again suggesting the simile of the looking-glass, the image in the mirror.

What does our Sanskrit text mean, when it calls the middle world the looking-glass world? The meaning is, that the middle world, the psychical world has, in fact, the character of a looking-glass. It reflects in itself both the world which is below it and the world which is above it. And, like a looking-glass, it reverses the images which it reflects, so that the positions of right and left are interchanged. It reflects and perverts.

We may think of the ordinary man of our threefold division, the terrestrial man of Paul's phrasing, as using directly the energies and perceptions of the physical body, but using them without being conscious that he is conscious. He has direct consciousness but no reflective consciousness, no true self-consciousness. To use the common phrase, which in this case has a sound basis in metaphysics, he perceives and acts, but he does not reflect. So far as concerns true self-consciousness, consciousness of his true self, it is simply not there.

How is he to be led to this true self-consciousness, this consciousness of his true self? How is he to be led to reflect?

It would seem that the universe has provided the looking-glass world exactly for this purpose. In order to see what he looks like, in order to reflect on himself, to become conscious of himself, he is provided with a looking-glass. And that looking-glass is the middle world of our threefold division, the psychical world; or, as the Sanskrit text calls it, the looking-glass world.

In our ordinary experience, the psychical world acts in this way:

we look at something, for example a tree. Two things happen: first, we see the tree outside us, as it grows in the earth; then we see the tree in our minds. We form a mental picture, a mind image, of the tree. It is reflected in our looking-glass world. So that there are two trees: the ordinary tree and the psychical tree. And we can carry the psychical tree away with us when we leave the ordinary tree behind.

This mirroring, this catching of images in the looking-glass of our psychical world, is the basis of memory. Shankaracharya compares the mind image to a picture painted on canvas. We actually paint such a picture of the tree, and carry it about with us. When we look at this picture, we say that we "remember" the tree.

If we were without desires and appetites, we might carry this process on indefinitely, simply gathering a multitude of pictures, and so enriching our memories.

But we are not by any means without desires. There is the desire of sensation. There is the desire of life. How are these two desires affected by the activity of the looking-glass world?

First, the desire of sensation. We may imagine the early races, like uncorrupted animals, eating to live; using the senses of taste and smell to distinguish between things wholesome and unwholesome; and, when they had eaten enough, forgetting all about food and turning their attention in some other direction.

And we may compare with this our own procedure. The gourmand, as he eats, rests his consciousness upon the rich flavour of what he is eating, pressing each delicate morsel against his palate, and giving it the fine essence of his attention. Instantly the activity of the looking-glass world comes in. A highly energized image of that attractive flavour is reflected in his psychical world; and, after an hour, or after many hours, he can turn to it and savour its relish anew.

It is a simple thing to see how greed and gluttony, the sins of the sense of taste, can grow up in this way. And it is easy to see that this process of focussing the consciousness on the activity of each sense, and thereby heaping up highly energized images of the things perceived by each sense in order to gloat over them, would make the operation of each sense morbid and unwholesome, creating a several sin for each several sense. The power of sight would become the lust of the eyes; and so with the other senses.

In this way, through the operation of the looking-glass world, the psychical man heaps upon himself dynamic images of the things perceived by his senses. As Paul says, he makes himself in the image of the earthy.

So much for the desire of sensation. Then there is the desire of life, the desire to feel oneself an intensely vibrating living being. Here again the looking-glass world comes in, sophisticating the activities of the natural man. The natural man would use his powers vigorously and

cleanly, when there was occasion to use them, and, when the occasion passed, would forget about them, and turn to something else, which he would carry out in the same simple way. So, we may surmise, it was with the early races.

But, when the activity of the looking-glass world supervened, the hitherto unconscious natural man began to rest his consciousness in his vigorous activity, to savour it, to make pictures of himself in his mind, doing this or that thing admirably well, and to make pictures of other natural men doing the same kind of thing. Comparison soon led to emulation, jealousy, the ambition to outdo others. And the contemplation of himself in his inner looking-glass had the effect so characteristic of looking-glasses. It led to self-admiration and vanity.

These things are so much matters of our daily and hourly experience, that we take them altogether for granted. They seem to us the normal order of things; and we call "natural" what is really not natural at all, but an inversion of the true order of nature.

For we conceive that the true order of nature, the original divine plan, was that the looking-glass world should indeed be used as the mirror, making possible self-consciousness, consciousness of self; but that this mirror should not come into use until we had so far progressed as to be able to look into it from above, instead of from below.

Let us think of the uncorrupted natural man as we have described him, the man of the earlier races; and let us imagine that, after he had gained a firm possession of the whole range of his natural powers, but a possession still unconscious, still without reflective self-consciousness, without consciousness of self, he had been transported directly to the transcendent world, and had there begun to build what Paul calls the spiritual body. Already firmly established in the transcendent world, with the essence of immortality, of spiritual life, already in his veins, so to speak, he could then, through the mirroring power of the looking-glass world, have come to a wise and sane self-consciousness, a consciousness of himself as an immortal, gaining this self-consciousness by watching himself in the mirror; looking, as it were, into the upper side, the spiritual side of the mirror, which reflects divine and heavenly things.

Man would in this way have come into possession of a true self-consciousness, a consciousness of his true self, without sin. And, beginning with this true self-consciousness, he could then have gone forward, scaling the magnificent heights of the Eternal; carrying into the heart of the Eternal this treasure of spiritual self-consciousness, making the Eternal realize its own glory, and so fulfilling the divine plan for the progress of all Being.

This is, perhaps, what is suggested by Paul, in the second letter to the disciples at Corinth: But we all, with open face beholding as in a mirror the radiance of the Master, are changed into the same image from radiance to radiance, even as by the Spirit of the Master.

Let us try to work this out a little more in detail. Going back over the steps we took, in describing the psychical growth of man under desire, let us see what might have happened, had he approached the mirror from above; had he looked down upon the looking-glass world, instead of breaking through into it from beneath.

We have supposed him to be established in the transcendent world, and beginning to build the celestial body. But we do not mean that he has lost his footing in the natural world, or has left his natural body permanently behind him. He still, in our supposition, dwells in the natural world, wearing a natural body; but it is a body clean and uncorrupted, moving in a world sinless and full of beauty.

We can conceive, then, this happy, unfallen man moving among the things of the natural world, yet using a perception already illumined with divinity; having spiritual consciousness, responding to spiritual law, but not yet spiritually self-conscious; being a spirit indeed, but not yet knowing himself as a spirit.

Moving thus in the natural world, with consciousness rooted in the spiritual world, he would accumulate a gallery of mind images, but without the stigma of sin. From this picture gallery he would gain a sense of himself as having duration, of continuity, by storing up mind-images of himself doing many things, through many days and years; and, from each memory, he would deduce a corresponding expectation, the mind-picture of himself doing the same thing, exercising the same energy or power, in some future time and place. Thus looking with forward and reverted eye, he would come into consciousness of his immortality, would awake to the reality of his duration; would not only be an immortal, but would know himself to be immortal, entering into immortal self-consciousness, consciousness of his immortal self.

Something like this, we conceive, was the divine plan for the evolution of man the immortal from the earlier natural man. But, according to an ancient tradition of the Eastern Wisdom, as the Powers of Good formed each energy of man, the Powers of Evil pierced it with their enchantments. As soon as the natural man was formed, the Powers of Evil made it possible for him to break into the mirror-world from beneath; made it possible for him to become self-conscious before he had gained spiritual consciousness; and thus made it possible for him, through the operation of the looking-glass world, to develop a sin for every sense, instead of developing a luminous, divine power.

Yet even now, through the operation of the same Powers of Good, and by their ceaseless help and guidance, it is possible for him to retrieve himself; possible for him to catch the gleams of heavenly light coming down from the celestial world, the light now brought close to him and within his reach by the mediation of the Powers of Good. He still has the divinely bestowed opportunity to follow the gleam, to trace that stream of benignant light back toward its fountain head in the Eternal; and,

in this way, to gain the true self-consciousness that was destined for him, consciousness of himself as divine and immortal, an undivided part of the supreme Eternal.

But, because the Powers of Evil broke the way for him prematurely into the mirror-world, thus piercing each of his energies with their enchantments, he follows the upward path burdened with a terrible handicap. He carries the whole weight of the images of the earthy, perversely accumulated and heaped upon his shoulders. He is wrapped in a false self-consciousness, the consciousness of a false self, the lower personality, which is the sum of the images of the earthy which he has mirrored and painted upon his psychical nature.

To take another tradition, also drawn from the Eastern Wisdom, unfallen natural man was set in the midst of the garden of the world, the world which, but for human sin, would still be in all its parts a garden of loveliness. And in the garden grew the tree of the knowledge of good and evil, which is the psychical world, the looking-glass world of our Sanskrit treatise. He was forbidden to eat of the fruit of that tree. It was not intended that, as natural man, he should enter the psychic world. This should have come only after he had been implanted in the spiritual world, the transcendent world of the Indian teaching.

But the Tempter showed mankind the way to taste the forbidden fruit, to force a premature and dangerous entry into the psychical world; and mankind, doing this, thereupon began to sin, corrupting every sense by smearing it with psychic relish and allurement. And, through the same power of the looking-glass world, he built up a false image of himself, of his own natural body, infusing it with reflective consciousness and thus creating the false personality. Thus he built up a psychical picture gallery of alluring and clogging images of the earthy, and set a vain, self-centred image of himself as king in the midst of the gallery.

The fall made possible and necessary, the redemption. Because man, while unconscious and, therefore, not yet responsible, had been turned by Evil Powers into the way of sin, the Divine Powers were thereby given the right to intervene to restore the injured work, to bring man back to the way of righteousness and immortality. But, because of sin which, at first unconscious, was continued with consciousness and deliberation, the divine path, which should have been a path of joy, has become a path of peril; there are dangers at every stage of the way through the psychical world.

Even the images from above, the luminous rays of the sun, the radiance of the stars, reflected to him by the looking-glass are, by their very definition, reflections, inverted images; pictures, if you wish, in which the right hand appears as the left, the left hand as the right. And, because of this very nature of the world of reflections, there is at each moment the danger of being allured by the reflection, even the reflected light of heaven; the danger of following the bent, reverted ray,

instead of tracing the light back to its divine source, and thus gaining entrance into the transcendent world.

It is a perilous journey through this maze of mirrors because there is, at every moment, the danger of our being fascinated by the image of ourselves in the mirror; when we have caught a ray of light, there is the danger of our halting on the way in order to admire the new luminousness thereby thrown upon our own faces; there is the incessant danger of self-praise and vanity.

It would seem that this inherent element of confusion is what is indicated in an often quoted phrase of Paul's, at the end of the chapter on charity; the phrase which the Authorized Version renders thus:

"For now we see through a glass, darkly; but then face to face: now I know in part, but then shall I know even as also I am known."

This translation suggests a comparison which, it would seem, was not at all in Paul's mind, namely, the difficulty of seeing through a dirty window, or an uneven, semi-opaque pane of glass, which distorts and disguises what is seen through it. But the thought in Paul's mind was really quite different. He was thinking, not of a pane of glass, but of a metal mirror, as the Revised Version recognizes. So that the phrase might be rendered correctly, even if somewhat awkwardly:

"For now we see by means of a metal mirror, enigmatically, perplexingly; but then face to face."

The enigma, the perplexity, arises from the inversion of the image in the mirror; as though, holding a mirror before our faces, we caught glimpses of something over our shoulders, seeing right and left reversed.

It remains to bring the matter to a focus; to speak of a particular danger which continually besets us. In essence, it has been indicated already, but we may make it more concrete.

The danger is this: we have come, let us say, to the point where we have recognized not only the killing burden of the images of the earthy, which we have heaped upon ourselves, but also something of the possibility of escape and redemption, some gleam of celestial light breaking downward to us through the clouds. We realize that the upward journey can be made; that there is a way, a path leading home.

That fairly describes, perhaps, the experience of nearly everyone who, in the almost fifty years since The Theosophical Society was founded, has joined its ranks and has caught some realization of its ideals. So many have caught a glimpse of the light. But so few remain.

Perhaps those who have not remained may be divided into two classes. First, those who quite lost faith in the light from above, and turned their entire attention once more to the images of the earthy in their psychical picture galleries. Second, those who, setting out toward the goal, catching some gleam of the heavenly light, yet lacked the purity of heart to make the journey, and were allured by the images in the

looking-glass world, the distorted pictures of the things which are from above.

With two aspects only need we deal: the psychical images of spiritual powers; and the alluring, corrupting image of oneself possessing and wielding these powers, to the admiration of oneself and others.

What takes place then is an abortive birth, a premature and delusive outburst of life, which does not belong to the natural world, but which likewise falls short of the spiritual world.

Take the old comparison of the divine life in us, to the sacred lotus. Rooted in the earth, it passes through the water, and blossoms in the air and sunlight. But what disaster, when the lotus blossom, instead of passing safely as a closed bud through the turbid water, prematurely opens beneath the water, soiling and rotting its petals, while the pollen, the symbol of the renewal of life, is washed away.

This is an exact picture of what happens in what we may call morbid psychical development; this is the danger of psychism.

It is, if you wish so to describe it, an inflammation of the psychic body; an inflammation expressing itself in two ways.

First, there is an inflamed interest in psychic powers which are, at their very best, only looking-glass distortions of the true spiritual powers; a peeping curiosity about clairvoyance, clairaudience, messages from the unseen world; an inflammation of the surface of the psychic body, a hyper-sensitiveness expressing itself in visions and voices.

It is difficult to say just at what point along this line insanity begins; in all likelihood the inmates of our asylums are people who see psychic pictures, and cannot distinguish them from physical things.

But this wandering in the shapeless land is only the lesser half of the penalty of psychism. The greater penalty is an inflamed and assertive vanity; the overpowering desire to set up as a teacher, in virtue of these voices and visions; the longing to pose as an authentic bringer of light.

To state the thing prosaically, these people not only announce that their voices and visions are Theosophy; they further announce that they themselves are the inspired leaders of the Movement.

This is not an essay in history. Yet it will not be difficult to apply what has been said to critical phases of the history of our Movement. It will not be difficult to identify psychism in action.

And it may be affirmed, in conclusion, that this single element has been the bane of the Theosophical Movement from the outset; that it, and its exponents, are the greatest obstacle in the way of presenting Theosophy in a sane way to a world that sorely needs it; that this same tendency of psychism, in one or other of its forms, is the menace in the future against which we must be ceaselessly on guard—not alone in others, but in ourselves also.

FRAGMENTS

AGAIN the voice called from long, long distances: Give ear, give ear;—and I gave ear, and this is what it said to me.

In the immemorial ages man looked on vanity, and loving it, departed from the truth, and departing from the truth, lost all knowledge of the light, lost all knowledge of the Way; and living in the darkness he lost his eyes, and he lost his ears, and he lost his touch, and all his other senses, save a mistaken notion of them which led him further and further astray.

While in this living death he would have wholly died, save that the Great Ones in their compassion came, one after another one, and brought light into his darkness, and sound into his awful silences, and a quickening touch that stirred a sleeping memory. So that he heard a call, a call,—a voice calling from long, long distances, across the bridges of space, beyond the arches of time. This voice calling, was an agony to him, and he fought it in blind fury, cursing the pain of it, crushed by the sorrow of it. Then he tried to forget it in darkness again, pulling the covers of material life about his ears and striving to sleep.

But the Great Ones would not let him sleep; they goaded him with their call, they flashed their lights into his unwilling eyes, they gave him no rest from their harryings and pitiless reminders, they wrote upon the walls of his every feast:—Beware, O man, thou art immortal, and Eternity awaits thee. Thine enemy approaches, and thine house shall be desolate and ruined. Listen to the haunting strain of thy lost inheritance. Arise, the Father calls, turn home.

This is the history of the world as the Great Ones see it, looking across our bridges of space, looking through our arches of time. But one hears and follows, and another hears and follows, and then another one. Slowly they go, across the bridges of space, through the arches of time, dragging weary feet, and sighing heavily. Then—a rose-flush in the distant sky, a murmur, a pause, a cry of joy that rends the night. Those who hear only half believe—they were dreaming, they say.

Then the voice calls and calls again from long, long distances.

CAVÉ.

MATERIALISM AND SPIRITISM

TO whatever extent a man's philosophy is his own, and not merely borrowed from another, it must be rooted in his own experience; and if we examine, in the light of this truism, the conditions which marked the western world in the latter half of the nineteenth century, we shall see how inevitable it was that they should have given rise to a materialistic philosophy. A long period of peace and prosperity, in which human life seemed more secure, and human comfort more widespread than ever before, enabled life to be lived with little thought of death or what might lie beyond it; and the amazingly rapid development of natural science, unequalled since the schools of Alexandria in the third century before Christ, was revealing such new and unsuspected material forces and potentialities, and so subordinating them to man's will and enlisting them in the service of his convenience, that his life seemed to rest at every point upon matter, and spirit to be little more than a metaphysical abstraction of an outworn age. When one might work so rich a mine, lying immediately at hand and with the ore outcropping over all the surface, there was little incentive to explore more distant fields or laboriously to tunnel to deeper levels.

But with the first decade of the twentieth century it became apparent that the same causes which produced this materialism must ultimately tend to undermine and wipe it away. The thrusting probe of science was penetrating into the hollowness of matter as through a thin and brittle crust. Breaking down the material atom before our sight, it foreshadowed the revelation of an inner world of force and substance, invisible and intangible, but immeasurably more potent than the material world which it interpenetrated and supported. And on the other hand, the increasing sense of dependence upon material things, and the continued confinement of intellectual and acquisitive energy to the material plane, had resulted in such loss of hold upon spiritual principles, and such blindness to any true vision of life's deeper values and purposes, that the war of conquest and plunder which Germany believed she could successfully wage against Europe, had come to seem to her people a small price to pay for the rapid aggrandizement of their material prosperity.

Thus materialism had but to be pushed sufficiently far to prove its own undoing, for no materialistic philosophy can meet the demands of the spirit which war entails on those who are unjustly attacked. It is not possible for a man to sacrifice all that materialism calls good, in obedience to an inner loyalty which materialism either denies or ignores, without becoming conscious of something in himself which transcends matter and which he feels death cannot touch. With the birth of this consciousness he enters a world of new needs and new values, for which

the old order of his thought offers no explanation. Materialism can no longer satisfy him, and he seeks instinctively for some deeper and broader view of life by which he may orient himself to the new facts of his experience.

Though prompted by the same need and directed to the same end, this search led to quite different results in France and in England; and the return to the Church, and the revivifying of the established forms of religion, which have marked these last years in France, have not been paralleled in England. As we recall to memory the character of the religious literature the war produced in these two countries, and choosing more or less at random from those which circulated most widely, compare such books as Donald Hankey's *A Student in Arms* with Antoine Redier's *Comrades in Courage,* Coningsby Dawson's *The Glory of the Trenches* with Ferdinand Belmont's *A Crusader of France,* or *An English Chaplain at the Front* with *Priests in the Firing Line,* we become aware of a contrast that does much to explain the failure of Protestantism where Catholicism succeeded. As Donald Hankey wrote, "In the hour of danger and wounds and death many a man has realized with a shock that the articles of his creed about which he was most contentious mattered very, very little, and that he had somewhat overlooked the articles that proved to be vital." The Chaplains of the Church of England seem largely to have forgotten that their creed included a belief in the communion of saints and the continued humanity of the Master. Institutionalism could not bridge the gap they thus left between God and man; and their own devoted self-giving, their own human love and touch, however deep and tender, could not lift the impersonality of their faith to the needs of those who craved a ministry of the spirit and the assurance of a companionship of the soul which death could not sever.

It is perhaps true that something of this note of impersonality is inherent in the very genesis of the Protestant churches, but it is difficult to escape the conviction that it has been increased by an unconscious yielding to the materialism in which it has been immersed; and that the little emphasis it lays upon the continuation after death of that rich warmth of personal love and companionship, which makes life dear to us, is in part due to a lessened faith. A generation ago men turned from the churches because of their "other-worldliness," and Protestantism sought to meet them with its new doctrine of the Kingdom which was to be brought down to earth. To-day, when the tide has changed, and it is other-worldliness that men seek, the churches seem to speak with uncertain voice, doubting and timid. Perhaps it is this, more than any other single factor, that explains why the reaction against materialism in England and America has contributed so little to organized religion. It has proved easier for France to forget the Vatican than for England to forget vacuity.

One of the most noticeable results of these conditions is the recrudescence of Spiritism which has spread through England and America, enlisting the new interest in the life hereafter, and drawing to its support not only the uncritical and the superstitious, but some of the ablest intellects of our generation. It is easy to understand the appeal of this movement at a time when there is scarcely a family in England that is not in mourning for its dead, and while the evidence for their continued existence is still so new and startling as to preclude all thought of the possible cost at which it is obtained. The mechanics of mediumship are little understood, but while mediums exist it would be indeed strange if millions of men could be taken violently from the physical life to which all their desires still cling, without increasing the pressure from the astral world to which the medium responds.

It is not the purpose of this article to attempt an analysis of spiritualistic phenomena, or to trace the history of the modern movement from what are usually regarded as its beginnings in the manifestations associated with the Fox family, in Wayne County, New York, in 1847. A work purporting to do this lies before us, with references to a bibliography of close to a hundred books, exclusive of the many volumes of the *Proceedings of the Society for Psychical Research.* It is written by Baron Johan Liljencrants, A.M., S.T.D.; entitled *Spiritism and Religion, "Can You Talk to the Dead?";* printed with the Imprimatur of Cardinal Farley; and with a foreword of appreciation by Cardinal Gibbons, which closes with the statement: "This book on Spiritism is scholarly; it is scientific; it is sound in its thinking. I consider it a real advance in the literature of Spiritism." It represents, therefore, with as much authority as anything but a papal pronunciamento may hope to do, the Roman Catholic view of Spiritism, and, as such, its attitude and conclusions are of interest to us.

Dr. Liljencrants deals separately with the physical and psychical phenomena which Spiritism has produced, but comes to the same conclusion with regard to each, that there is at present no *positive* proof that these phenomena involve the intervention of discarnate personalities, or definitely establish spirit-identity. But his pages leave us with the feeling that this conclusion is as much forced by the purpose for which he writes as by the evidence he examines, and that the defence of his thesis has been no easy task. A master of the close and subtle logic which is his church's heritage from the mediæval schoolmen, his argument is often a refreshing contrast to the loose thinking that is prevalent to-day; yet, though the forms of scholarly detachment and scientific impartiality are scrupulously preserved, they do not always convince the reader of their complete sincerity, and with each succeeding chapter the impression deepens that the spirit of the book is not that of genuine scientific inquiry in which the facts are examined with an open mind. It suggests, rather, the able summing up of an attorney for the defence, whose duty to his

client requires that he should minimize the evidence adduced by the prosecution, and so deal with the residuum, which cannot be ignored, as to show that it still leaves a reasonable doubt of his client's guilt. It is undoubtedly true that so much of this evidence has proved fraudulent as to justify the most suspicious attitude toward the remainder, and we cannot blame Dr. Liljencrants for his contention that one must "exclude the hypothesis of spirit intervention in the presence of a possibly adequate natural hypothesis;" but it is difficult to follow him to his conclusion that *all* the physical phenomena produced through mediums admit of an "adequate natural hypothesis" in hallucination or trickery and fraud.

In considering the psychic phenomena, and the cross-correspondences and other evidence tending to establish spirit identity, Dr. Liljencrants wisely points out that we do not yet know the full possibilities of telepathic communication, or what store of knowledge there may be in the "subliminal self," or in some "secondary personality" to which the medium may be sensitive. As he regards thought transference as a "natural" phenomenon, involving no trespass upon the domain of religion, his treatment of it is much freer, and it may be of interest to quote from certain of his pages.

"The spontaneous phenomena of apparitions and voices of the living cannot reasonably be denied in the face of the mass of evidence which has been gathered. We have dealt with phantoms of the living to exclude any hypothesis of 'the dead coming back.' There are only two possible explanations — since it must be admitted that chance coincidence could not adequately cover the *ensemble* of evidence:—either we must admit some sort of extra-sense communication between mind and mind, unconsciously produced by the transmitter, or we must accept the phenomena as indicating the objective presence of his externalized double. . . .

"The actuality of thought transference as we have defined the term has been, and is, denied by a number of scientists chiefly on the ground that their own experiments have failed. But it is difficult to understand this attitude. The evidence furnished by experiments which have succeeded, cannot be overthrown by any number of failures, unless it can be shown that what was regarded as success depended upon error. We do not think this can be shown in the experiments above referred to. First of all, a study of the reports, one after another, will convince any candid mind that we are not confronted with a series of chance coincidences and guesses. The experiments with numbers alone would be sufficient to carry this conviction. That other causes such as judgment from gestures, speech, facial expressions, sound from the movement of the pencil on the paper, whispering with closed lips, etc., must be excluded in cases of experiments conducted with agent and percipient in different rooms, and, *a fortiori,* in different localities, is self-evident. . . .

"For our own part we think that failures depend upon our lack of

knowledge of the laws and conditions which govern the phenomena. For while we grant that an idea has been conveyed from one mind to another, we do not know *how* it was conveyed, whether from brain to brain by means of ether vibrations, or whether by externalization of 'psychic force.' We do not know what process insures its transmission from the agent, nor its reception by the percipient. As a fact, we know no more than that the agent tried to convey the idea and that it was conveyed. . . .

"We have referred to the activity of 'secondary personalities' and of the 'subliminal self,' and also to telepathic communications. As we have pointed out, these things do not *explain* Spiritism. But it is incontestable that these notions cover a number of facts—by no means fully known or fully explored—yet facts of nature, to a large extent capable of experimental reproduction. So far as we know those facts, they seem adequate to cover the problems offered by the psychical phenomena of Spiritism. No doubt we are moving towards a fuller knowledge and understanding of these facts, which may in its turn alter their apparent relation to the spiritistic phenomena. In the meantime we can form no other judgment regarding the psychical phenomena of Spiritism than that they have not been proven to be preternatural."

Few students of Theosophy could wish to quarrel with this conclusion of Dr. Liljencrants, for Madame Blavatsky's insistence upon the same point, and the practical demonstrations she gave of the exercise of these "natural" powers, are both too well known and too convincing. But it may well be questioned whether Spiritism itself contends that its phenomena are in any true sense preternatural, or whether the mere fact of communication between the living and the dead must be regarded as any more of a departure from natural law than is the distant action of hypnotic control which Dr. Liljencrants accepts. Our real quarrel with Spiritism is not that its results are too miraculous to be believed, but that its methods are too degrading to be practised.

But we must not do Dr. Liljencrants the injustice of letting it be assumed that he is himself indifferent to this side of the question, though he has not the same reasons as have we to realize its primary importance. Thus he writes:

"And if we admit immortality, which after all is the central belief in Spiritism and logically follows upon an acceptance of the spirituality of the soul, we must also admit that the purpose for which man was created is to be found in a higher, spiritual life, beyond the more imperfect earthly form from which the soul frees itself at death. Now, who will say that it is in keeping with such a purpose that the soul, freed from the more imperfect material associations to which it was bound by its union with the body, and elevated to a purely spiritual life—and, according to conservative Christianity, to a life face to face with its Creator—should busy itself moving furniture, producing scents and

little lights, making sundry noises, pulling people's hair, playing pranks on clergymen and kissing French and Italian investigators of the occult, all at the nocturnal séances of some more or less suspicious character who will vie with it in imitating the tricks? A preacher proposing such a Heaven would at the most find an audience among the naughty children of his town. Or, on the whole, would it be in keeping with such purpose that the soul should exhaust itself giving to mankind in the flesh evidence, for the most part doubtful, of its continued existence?

"And would we expect an infinitely wise Creator even to tempt the liberated soul to such retroaction by failing to provide for mankind the Revelation it might need in order to attain the end for which it was created? Certainly, were a Revelation needed, God would not leave its manifestation to chance."

Spiritism is no new thing. In essence it is not other than the necromancy whose record is as old as human history, and which was condemned in passage after passage in the Old Testament (as witness Leviticus xix: 31; xx:6; Deuteronomy xviii: 10-12; I. Samuel xxviii: 9; II. Kings xxiii: 24; etc.). Its practitioners were alternately feared and consulted, and execrated and burned, not because their claims were proved false, but because they were proved true; and because there has ever been a right instinct in mankind to hold in abhorrence those who would bring back the dead to a world that should hold them no longer.

The closing chapters of Dr. Liljencrants's book, "Spiritism as a Religion," and "Moral Aspects of Spiritism," are both able and interesting, but the grounds of his criticism are too generally theological for us to analyse them here. We could wish that this were not so, for he is dealing with matters of primary importance when he points out that, "Beside the basic malice of superstition, the spiritistic practices involve a direct danger of religious perversion in so far as the lucubrations of the mediums are accepted as revealed religious truths"; and that, "Finally, although remote, the danger of diabolical intercourse can not be said to be absent." That this latter danger is not so remote as Dr. Liljencrants's words suggest, is made apparent in much spiritistic literature. If space permits we shall return to this point later, in connection with Mr. J. S. M. Ward's *Gone West,* but before we leave Dr. Liljencrants's book we would make one more quotation from his pages.

"If we admit as a possibility that some phenomena might be caused by spirits, still this fails to leave a warrant for belief in Immortality or for our acceptance of the 'spirit messages' as forming a true Revelation. For, granting the existence of a spirit world, must we not also grant that it may be and in all probability is inhabited by other spirits than human souls? And what assurance do we have that the spirits which possibly would communicate have the knowledge, or power, or will, to reveal to us the truths necessary for our salvation?

"To go still further in concessions, even though we should accept,

not as a scientific conclusion, but rather as our opinion, that certain spirit-messages would show the identity of the communicator with some person departed, the most we could logically infer would be that a certain being *so far* had survived bodily death. But from this inference, which can not at present be based upon scientific evidence, the step is long to proof for permanent persistence or *Immortality* inherent in *all human beings.*"

A foot note adds a reference to Sir William Barrett's *On the Threshold of the Unseen,* page 287: "Here let me remark that the inference commonly drawn that spirit communications teach us the necessary and inherent immortality of the soul is, in my opinion, a mischievous error. It is true they show us that life can exist in the unseen, and—if we accept the evidence for 'identity'—that some we have known on earth are still living and near us, but entrance on a life after death does not necessarily mean *immortality,* i. e., eternal persistence of our personalities; nor does it prove that survival after death extends to *all.* Obviously no experimental evidence can ever demonstrate either of these beliefs, though it may and does remove the objections raised as to the possibility of survival."

Sir William Barrett enjoys a high reputation among the adherents of Spiritism, but in spite of his exposition of its fallaciousness, the common impression persists that, if the phenomena of Spiritism are genuine, personal immortality is assured to us all, being inherent in man as man, irrespective of the character of our life and effort while on earth. The pernicious consequences of this "mischievous error," contradicting the teachings of every great spiritual teacher and undermining at least one of the corner stones of the moral life, were pointed out in a recent issue of the THEOSOPHICAL QUARTERLY, and are, indeed, too obvious to need further elucidation. But that it is an error can not be too strongly emphasized. Between the maxim of materialism, "Let us eat and drink, for tomorrow we die," and that of vulgar Spiritism, "Let us eat and drink, for tomorrow we live," there can be little to choose,—save that in the latter no term is set to its degradation of human life.

Dr. Liljencrants's review of Spiritism appeared in the latter part of 1918. In May of the same year, Dr. W. J. Crawford, a Lecturer in Mechanical Engineering at the Municipal Technical Institute of Belfast, and author of several works on mechanics, published in book form the detailed records of a series of eighty-seven experiments in which levitation, and other physical phenomena, were produced through the mediumship of Miss Kathleen Goligher and a circle consisting of the members of her family. At the time these experiments were conducted, from 1915 to 1916, Miss Goligher was from seventeen to eighteen years of age. She was paid nothing for her services, and is "very averse to looking upon her mediumship as a commercial asset." All the members of the circle were Dr. Crawford's personal friends, for

whose character he vouches, and to whom Spiritism is a religion, the séances being "invariably opened and closed by prayer." Dr. Crawford states unequivocally, "This is to be thoroughly understood. *In no experiment which I describe in this book was there any contact between any portion of the body or dress of the medium or sitters and the material body under psychic action.*" Yet objects were moved around the room, a table levitated, or held so firmly to the floor that it could not be lifted by a strong man, and all done, not at haphazard or chance, but in accordance with the successive requests made by Dr. Crawford to the "operators." He tells us that, "A great many people have been invited to visit the circle and witness the phenomena. I think I can say that not one of all these has come away from it without the assurance that 'there is something in psychic force,' be he previously sceptic, believer, or a sitter 'on the fence.' Of course, the visitor is not always certain that the phenomena are produced by spirits of the dead; but at least he is sure of this, that they are genuine and in no way due to normal action on the part of the medium or members of the circle."

Dr. Crawford explored the region within the circle in order to determine the nature and intensity of the stresses produced during levitation, using for this purpose weighing machines, spring balances, manometers and electrical devices. The medium's chair was placed on a weighing machine, and the variation of her own weight—amounting to as much as forty pounds—noted, as well as the reaction under the levitating table at different heights above the floor. From the correlation of these observations Dr. Crawford is led to the conclusion that the phenomena are produced by what students of Theosophy might recognize as an extrusion of some portion of the medium's astral body, which he describes as "flexible rod-like projections from the body of the medium."

"The principle characteristics of a rod are as follows:

"(1) It is capable of being pushed straight out from the body of the medium and being pulled straight into the body of the medium. It has not an indefinite limit of extension, but at its end can reach, under favorable conditions, to a distance of about 5 feet from her body, and can there act on the table and move it about. . . . The medium's end of the rod, as it is pulled back into her body, is absorbed in her; perhaps the rod is ultimately made up of great bundles of thread-like projections and the whole rod is anchored to her like the roots of a tree.

"(2) The rod is capable of to-and-fro motion horizontally over a considerable arc, and can thus move bodies about within the circle formed by the sitters; it has also a limited motion in a vertical plane.

"(3) The rod, while capable of in-and-out movement from the medium's body, can be fixed or locked at any required position within its limits of extension, so that in such a position it becomes a cantilever.

"(4) The rod can transmit pulling and pushing forces.

"(5) The free end of the rod is capable (at least sometimes) of gripping bodies by adhesion.

"(6) All the motions of the rod are worked from within the body of the medium.

"(7) The dimensions of the rod can vary greatly; its cross section may have different values, and various modifications can be made of the shape and condition of the free end. . . ."

As to the substance of which these projections consist, Dr. Crawford has no theory to offer, but believes that later experiment may tend to identify it with "something that appears to be matter," which he has occasionally felt immediately below the under surface of the table during levitation. "It has a cold, clammy, reptilian feeling impossible adequately to describe in words, but which once felt, the experimenter always recognizes again." And Dr. Crawford adds, "I was struck, when reading over some of Dr. Schrenck-Notzing's experiments of materialisation, to notice that in the first stages of materialisation the matter issuing from the medium gave the same or a very similar sensation to the hand; the feeling being described as cold and clammy, one of the assistants even remarking that it felt as though a small reptile were lying in his hand."

Dr. Crawford does not deal with the question of "spirit-identity," and though he constantly refers to the "operators," who are utilizing and directing this emanation from the medium, he adduces no evidence to show that they are "spirits of the dead."

He does, however, consider the circulation and interchange of psychic substance that takes place throughout the circle of sitters during the séance, describing a photograph in which it is made visible, and finding evidence for its actuality in the sitters' variation in weight. As it appears to be this same emanation from the astral, rendered "cold, clammy, and reptilian," which is thus circulated through medium and sitters, we may understand at least one reason why such séances are to be avoided.

To illustrate a quite different side of the spiritualistic literature, we may choose the books of Mr. J. S. M. Ward, *Gone West,* to which we have already referred, and its sequel, *A Subaltern in Spirit Land.* They are not concerned with the phenomena of the séance room, and are, indeed, entirely lacking in direct evidential value, but purport to give information of the life after death, obtained through trance vision and automatic writing from recently deceased members of the author's family. They thus belong to the same category as *Letters from a Living Dead Man,* which was reviewed in the QUARTERLY a number of years ago, but are much more graphic and sensational. As they depict the experiences of a number of different people, they are divided into parts dealing respectively with hell, the astral plane, and the lowest

division of the spiritual plane. Lurid though these books are, they possess a certain value because, to whatever extent they are believed, they must tend to re-emphasize the truth that man's future state depends upon his present efforts, and that the desires and habits which he cultivates in this life are the forces which move him in the life to come, drawing him to the plane to which they pertain. If the common conception of Spiritism implies a belief in immortality for all men, these visions make it evident that such immortality may be more to be dreaded than desired; and one must either read the story of "The Officer's" descent into hell, and arduous escape therefrom, as a sort of dime-novel of the hereafter, or be prompted to a salutary fear of the evil in one's own nature.

There are many passages suggestive of real experience, such as the vision of his past life on earth which confronts man on his entrance into the lowest division of the spirit world (as distinct from hell or the astral plane).

"Like a hideous nightmare, on every side visions seemed to press me round. They weighed me down. I, who but a moment before had seemed so light, now seemed to be crushed under an intolerable weight. I saw them not with mortal sight, I perceived them with my whole being.

"I call them visions, but they were in real bodily form, like tableaux, moving and acting again before me all my past.

"My past deeds crowded around me, not in any order, but like a dream, all at once. Oh! the anguish as once more rose up deeds long since forgotten. At last, after what seemed countless ages, an inspiration seemed to seize me, and I prayed. I had not done so for years and years, but now I prayed, 'O God, help me,' and as I prayed, really prayed, slowly the wild chaos began as it were to sort itself out. It, as it were, took a kind of chronological order, and the scenes took the form, as it were, of a street which stretched far away, far beyond my ken; and they will go on increasing as I progress till they reach to the judgment seat of God. And among them I saw many visions which came as a relief to my tired soul—little acts of kindness which I had long forgotten, times when I had resisted temptation. So I found, as it were, my location."

Perhaps we may see in this another reason for that constant self-examination which all religious treatises enjoin, that we may learn how to face our sins and to repent of them, so that they may not overwhelm us at the gates of heaven.

Another point of interest is the frank ignorance these "spirits" express, until after they have been at the "spirit school," of the conditions of life on any other planes than their own and those which are immediately above and below it.

"*J. W.* 'Is there Heaven, Hell, and Purgatory?'

"*H. J. L.* 'I do not know whether there is a Hell. You see, I know nothing at all save about my own set, and the ones above and below. There are plenty of old friends I expected to see and have not; but of course they may be and probably are only in another set. Those who do not believe are in the set below: after a time they come to us.'"

In a later communication *H. J. L.* considers that he has learned more, and attempts to impart his new information by the aid of a diagram, and a description from which the following is taken.

"For your general convenience let me tell you that this realm is divided as follows:—

"1. Belief with works.

"2. Belief without works.

"3. Half belief.

"4. Unbelief—Hell.

"When the soul has reached the highest plane of the first division, it goes through something that is akin to a second death, for there it leaves behind its spiritual [?] body. But the soul who attains to that state rejoices in its coming relief—it does not fear it as the mortals do death, for those souls who are not yet ready do not cross the barrier.

"Once they have crossed into the next realm, they cannot return. There are, including earth, seven such realms, of which the highest is to be with God.

"We who are here know only of the realm we are in, which we will call the sixth, the seventh being earth, which includes the astral plane.

"We cannot go to the fifth until our time has come, and then we cannot return.

"Still to this rule there are certain exceptions. Very rarely messengers are sent down to us from the realms above, but this only happens for some good reason, and is comparable to the visible and audible return of one who is dead, to earth.

"The other and more usual method is through a medium. Just as we communicate through you, so those in the fifth realm use a spirit in the higher planes of the sixth through whom to communicate. Any message from the fifth realm would thus have to pass through two mediums to reach the earth."

The interest of this passage is its assertion that it is only the earth-bound spirits,—those whose past habits and desires still hold them in immediate contact with the earth and prevent their rising to higher planes,—who generally are able (or willing) to communicate through mediums. This would in itself be an ample explanation of the combination of folly, ignorance and maliciousness, which so many "spirit" communications reveal—for it would be the ignorant, the foolish and the malicious who would be speaking. And we may note that in "The

Officer's" wanderings in hell he meets with communities which are entirely ignorant that they are not on earth or in heaven. But he meets, too, with those who are fully aware of their condition, and use their demoniacal powers for the degradation of men. Even the denizens of the astral plane may use their power of obsession to gratify physical desires, at the expense of their victims on earth; and from first to last we have a picture of the horrors to which any kind of mediumistic tendencies may subject their possessor, that may well make us grateful that, in the normal development of mankind, he should rise above these planes before his astral senses open to them.

We have been considering the spiritualistic movement as one of the more important forms which the reaction against materialism has taken in England and America. But as we reflect upon the actual significance of its phenomena, as they concern the dead rather than the living, we shall realize that it is in truth an expression of materialism's deepest penetration, the evidence of its hold upon the soul, as well as on the heart and mind of man—confining even the dead to earth, and still chaining their spirit to the things of flesh.

Yet Dante has shown us that the way from hell may lie through its deepest depths, and in the beginning of this article we saw that materialism had but to be pushed sufficiently far to prove its own undoing. It may well be that Spiritism will prove, in this manner, the means of liberating many minds from the dominion of a materialism that they could not otherwise throw off; and though it is a path which no student of Theosophy could possibly wish to tread, it must be that those who follow it, in honest search for truth and light, will in time be led by it to something better. There are many signs of this, and some of the most hopeful can be found in the writings of Sir Oliver Lodge.

Perhaps no recent work on Spiritism has so drawn, and so legitimately drawn, popular attention, as has Sir Oliver Lodge's *Raymond*. The author's eminence as a scientist, his long study of psychic phenomena, his scrupulous care to lay bare the exact nature of the evidence with which he deals and to avoid all overstatement, together with his transparent honesty and patent goodness of intent, combine to elicit interest and to give weight to his views. That his book will do harm, and not good, in so far as it tends to encourage mediumship and the consulting of mediums, needs no further argument. But the sincerity and unselfishness of his motive may bear fruit in other ways, and in the closing section of the book—where he is not dealing with Spiritism itself, so much as presenting fragments of his own philosophy of life—we find much that is closely allied to the teaching of Theosophy, and which should be widely helpful, could it be dissociated from Spiritism in appearance as it is independent of it in fact. We might fill many pages with quotations from these fragments of earnest, honest thought. But we shall choose only one:

"I am as convinced of continued existence, on the other side of

death, as I am of existence here. It may be said, you cannot be as sure as you are of sensory experience. I say I can. A physicist is never limited to direct sensory impressions, he has to deal with a multitude of conceptions and things for which he has no physical organ: the dynamic theory of heat, for instance, and of gases, the theories of electricity, of magnetism, of chemical affinity, of cohesion, aye, and his apprehension of the Ether itself, lead him into regions where sight and hearing and touch are impotent as direct witnesses, where they are no longer efficient guides. In such regions everything has to be interpreted in terms of the insensible, the apparently unsubstantial, and in a definite sense the imaginary. Yet these regions of knowledge are as clear and vivid to him as are any of those encountered in everyday occupations; indeed most commonplace phenomena themselves require interpretation in terms of ideas more subtle,—the apparent solidity of matter itself demands explanation,—and the underlying non-material entities of a physicist's conception become gradually as real and substantial as anything he knows. As Lord Kelvin used to say, when in a paradoxical mood, we really know more about electricity than we know about matter.

"That being so, I shall go further and say that I am reasonably convinced of the existence of grades of being, not only lower in the scale than man but higher also, grades of every order of magnitude from zero to infinity. And I know by experience that among these beings are some who care for and help and guide humanity, not disdaining to enter even into what must seem petty details, if by so doing they can assist souls striving on their upward course. And further it is my faith—however humbly it may be held—that among these lofty beings, highest of those who concern themselves directly with this earth, of all the myriads of worlds in infinite space, is One on whom the right instinct of Christianity has always lavished heartfelt reverence and devotion.

"Those who think that the day of the Messiah is over are strangely mistaken: it has hardly begun. In individual souls Christianity has flourished and borne fruit, but for the ills of the world itself it is an almost untried panacea. It will be strange if this ghastly war fosters and simplifies and improves a knowledge of Christ, and aids a perception of the ineffable beauty of his life and teaching: yet stranger things have happened; and, whatever the churches may do, I believe that the call of Christ himself will be heard and attended to, by a large part of humanity in the near future, as never yet it has been heard or attended to on earth.

"My own time down here is getting short; it matters little: but I dare not go till I have borne this testimony to the grace and truth which emanate from that divine Being,—the realization of whose tender-hearted simplicity and love for man may have been overlaid at times and almost lost amid well-intentioned but inappropriate dogma, but who is accessible as always to the humble and meek.

"Intercommunion between the states or grades of existence is not

limited to messages from friends and relatives, or to conversation with personalities of our own order of magnitude,—that is only a small and verifiable portion of the whole truth,—intercourse between the states carries with it occasional, and sometimes unconscious, communion with lofty souls who have gone before. The truth of such continued influence corresponds with the highest of the Revelations vouchsafed to humanity. This truth, when assimilated by man, means an assurance of the reality of prayer, and a certainty of gracious sympathy and fellow-feeling from one who never despised the suffering, the sinful, or the lowly; yea, it means more—it means nothing less than the possibility some day of a glance or a word of approval from the Eternal Christ."

HENRY BEDINGER MITCHELL.

(*To be continued*)

So likewise, when Christ that bright Sun has risen in our hearts above all things; when the demands of our bodily nature which are opposed to the spirit have been curbed and discreetly set in order; when we have achieved the virtues in the way of which you have heard in the first degree; when, lastly, through the ardour of our charity, all the pleasure, and all the peace, which we experience in these virtues, have been offered up and devoted to God, with thanksgiving and praise:—then, of all this there may come down a sweet rain of new inward consolation and the heavenly dew of the sweetness of God. This makes the virtues grow, and multiplies them twofold if we hinder it not. This is a new and special working, and a new coming of Christ into the loving heart. And by it a man is lifted up into a higher state than that in which he was before. On this height Christ says: Go ye out according to the way of this coming.—JOHN OF RUYSBROECK.

We should also rather seek our rest upon Him and in Him Whom we mean and love, than in any of the messengers He sends; that is to say, His gifts.—JOHN OF RUYSBROECK.

THE FRENCH REVOLUTION

II

IN the history of the French Revolution by Mrs. Nesta Webster, referred to in a previous number of the QUARTERLY, perhaps the most important of the given causes of the revolution, next to the Orleanist conspiracy, was the activity of the German Order of Illuminati, headed by Adam Weishaupt. In the book itself, the magnitude and the menacing character of the program of this Order are strongly emphasized, while comparatively little information is given; but in the July number of *The Nineteenth Century,* Mrs. Webster, in an article entitled "Illuminism and World Revolution," gives a detailed history of the Order, not only linking it with the events of the French Revolution, but suggesting the probability of its active influence in the present world-situation.

There are several available histories of the Order. The one from which Mrs. Webster apparently draws most largely is the contemporary account published in 1798 by John Robison, a professor in the Royal University of Edinburgh, and a Mason familiar with Masonry all over Europe. The title of his book is *The Proofs of a Conspiracy Against All the Religions and Governments of Europe—Carried on in the Secret Meetings of Free Masons, Illuminati, and Reading Societies.* The facts are these: Dr. Adam Weishaupt (born 1748) was a professor of Canon Law in the University of Ingolstadt, Bavaria. He had been educated among the Jesuits, but had become bitterly hostile to them—an antagonism which was apparently reciprocated—and was actively anticlerical and in sympathy with the free-thinkers of the University. He acquired a high reputation in his profession, and the number and position of those who attended his lectures gave him no small influence. With his students as the first members, he founded an Order in 1776, first called the "Ordre des Perfectibilistes," but soon changed to the Order of the Illuminati. According to Robison, the Order was designed to abolish Christianity, overturn all civil government, and rule the world,—cloaking the most subversive doctrines under the expressed intention of freeing men's minds from the shackles of blind and absurd superstition, and bringing about a state of universal happiness. The Order was said to abjure Christianity and to refuse admission into the higher degrees to all who adhered to any of the three confessions. Sensual pleasures were restored to the rank they held in the Epicurean philosophy. Self-murder was justified on Stoical principles. Death was declared an eternal sleep; patriotism and loyalty were regarded as narrow-minded prejudices, incompatible with universal benevolence; liberty and equality were considered the inalienable rights of man, and accumulated property as an insurmountable obstacle to the happiness of any nation whose laws favoured it. The

principle that the end justifies the means, is supposed to have shaped all their policies. Anything was allowable if the Order could derive advantage from it, for the great object of the Order was held to be superior to every other consideration. The fact that much of this program is exactly duplicated in the French Revolution, is regarded by Mrs. Webster as among the conclusive proofs of the influence and activity in France of Weishaupt and his followers during all that period. The Feast of Reason she regards as the corollary of Weishaupt's teaching that "reason should be the only code of man". In the destruction of manufacturing towns, the burning of libraries, the guillotining of Lavoisier, and the feeling against scientists in general, she sees the direct outcome of Weishaupt's teachings against the "mercantile tribe," against the sciences, and against civilization in any form. She quotes Robison as stating that the "actual ceremonies which took place when women of easy morals were placed on the high altars, were modelled on Weishaupt's plan of an 'Eroterion' or festival in honour of the god of Love." And from the same source she draws the statement that the Jacobin Clubs all over France were organized by the revolutionary committees under the direct inspiration of the Bavarian Illuminati, who taught them their "method of doing business, of managing their correspondence, and of procuring and training pupils."

Everything about the Order was protected by the strictest secrecy. Not only was its existence concealed, but within its ranks no member was acquainted with anything beyond his own grade, and advancement came only to those who were tried and tested,—doctrines that were likely to revolt a man, being withheld until a safer time. The members adopted the names of noted persons of antiquity, Weishaupt, for instance, being known as Spartacus, a man who headed an insurrection of slaves in Rome in the time of Pompey. (Mrs. Webster, in substantiation of her theory that the Order is still active, sees significance in the fact that "in the very city where Spartacus-Weishaupt founded the first lodge of the Illuminati, the German World Revolutionists have adopted the name of Spartacists.") Weishaupt, who had long been interested in Freemasonry, but, according to one authority, could not afford (financially) to become a Mason, was finally admitted, together with Zwack, his closest associate in the Order, to the lodge in Munich. The advantage of combining the Order with Freemasonry soon became apparent to him, his plan being to have his first degree, the Minervals, identical with the Masons, and the higher degrees, secret. The explanation was given that those in the higher, secret degrees adhered to the Strict Observance, while the Munich Lodge did not. Dissension, just prior to this time, in two of the lodges, aided his plan, the dissenting members and Weishaupt's own adherents establishing a new lodge in 1779. As their numbers increased, the Order contrived to place its members in positions that would give them influence and power—either directly, as in the case of those who held prominent public offices, or indirectly, as in the case of tutors to youths of distinc-

tion. Membership grew rapidly, until there were branches in practically all the European countries and also in America.

It was not long before suspicion was aroused. The Elector of Bavaria became alarmed, and an investigation was begun. At first nothing could be discovered. The majority of Freemasons had no knowledge of the Illuminati. Some had heard of them, but knew nothing more. In 1783, before a court of inquiry, two professors admitted membership, gave considerable information—whether true or false—and as a result, the Order was suppressed and Weishaupt banished. The most extreme measures were taken against the members, trials being carried on with the severity, and with some of the methods, of the Inquisition. No papers of the Order were found, the members claiming that the latter were burned since they had no need of them after the Order was suppressed,—claiming also that whatever information transpired could not be correctly interpreted, since all their teachings were expressed symbolically or were intentionally disguised. Much of the correspondence between Spartacus (Weishaupt) and Cato (Zwack) was seized, from which the following extracts are indicative:

"The head of every family will be what Abraham was, the patriarch, the priest and the unlettered lord of his family, and Reason will be the code of laws to all mankind. . . . True, there may be some disturbance; but by and by the unequal will become equal." Elsewhere it is stated that family life, national life, all the ties and restraints which civilization imposes, must cease to exist.

"The allegory on which I aim to found the Higher Orders is the fire worship of the Magi. We must have some worship, and none is so apposite." Members in the earlier degrees were told that the religion contained in the Order was the "perfection of Christianity" and would be imparted in due time.

"Jesus of Nazareth, the Grand Master of our Order, appeared at a time when the world was in the utmost disorder. . . . He taught them [the people] the lessons of reason. To be more effective, he took in the aid of Religion—of opinions which were current—and, in a very clever manner, he combined his secret doctrines with the popular religion and with the customs which lay to his hand. . . . Never did any prophet lead men so easily and so securely along the road of liberty. He concealed the precious meaning and consequences of his doctrines, but fully disclosed them to a chosen few. . . . Let us only take Liberty and Equality as the great aim of his doctrines, and Morality as the way to attain it, and everything in the New Testament will be comprehensible; and Jesus will appear as the Redeemer of slaves."

Further portions of the correspondence which are made a great deal of, are plans for a Sisterhood connected with the Order, and a confession of immorality on the part of Weishaupt himself.

Much of the account as given by Robison exposes a deplorable state of affairs—deception, double dealing, espionage, coupled with a plan that

would reduce the civilized world to chaos if carried on without hindrance. "It is impossible," writes Mrs. Webster, "not to admire the ingenuity of the system by which each section of the community was to be made to believe that it would reap untold benefits from Illuminism—princes whose kingdoms were to be reft from them, priests and ministers whose religion was to be destroyed, merchants whose commerce was to be ruined, women who were to be reduced to the rank of squaws, peasants who were to be made to return to a state of savagery, were all, by means of dividing up the secrets of the Order into watertight compartments, to be persuaded that in Illuminism alone lay their prosperity or salvation." Mrs. Webster emphasizes the idea that Rousseau had merely paved the way for revolution, while Weishaupt constructed the actual machinery of revolution. She goes on to point out the supposed connection—with Robison again as source—between the Bavarian Illuminati and the leading men in France: Cagliostro was an Illuminatus, and he, in the well-known affair of the Queen's necklace, dealt the first blow at the monarchy; Mirabeau, sent to Berlin by the French government in 1786, became initiated into the highest mysteries of the Order, while later, on his return to France, he combined with Talleyrand in work for the Order which resulted in "illuminising" all the masonic lodges of France (this, with the aid of Bode and the Baron de Busche, two Illuminati called from Germany for the purpose); the Duc d'Orléans, who was a Grand Master of Freemasons and apparently an Illuminatus; the Jacobin Clubs, organized under the direct inspiration of the Bavarian Illuminati, finally supplanting and suppressing the masonic lodge in France; the Reign of Terror, in instigation, inspiration and method, regarded as the direct outcome of Illuminism.

To approach the subject from a somewhat different angle: a few years ago, Monsieur R. Le Forestier wrote a volume entitled *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande,* in which he goes into the matter at great length. He claims that John Robison (who, by the way, is discredited by Madame Blavatsky as "an apostate Mason") was honest in his belief in his own statements, but that he knew little German, consequently misunderstood at many points, and drew wrong conclusions continually.

According to Le Forestier, the Order, recovering from the first blow, sprang up again as Reading Societies which were in their turn promptly suppressed. In Bavaria, measures were carried to an extreme (by some, the Jesuits are regarded as the chief instigators of this). Warnings were sent to all the governments of Europe, but comparatively little effect was produced, for the excessive zeal of the prosecution had reduced the whole matter to an absurdity. Weishaupt, who had fled first to Ratisbonne and then to Vienna, later entered the service of the Duke of Saxe Gotha, who was himself an Illuminatus. Here, under the name of Basilius, he undertook to reconstruct his work,—this time with the aid of Bode, so able an assistant that in 1787 the Order was thought to have been re-established. It died out completely, however, shortly after that date, and Weishaupt,

a completely broken man, spent the remainder of his life in the territory of the Duke of Saxe Gotha,—for years in constant dread of seizure by the Elector of Bavaria, and after the death of the latter, petitioning the Bavarian government for a pension which, in time, was granted.

In general, Le Forestier apparently considers Weishaupt himself guilty, in desire and intention, of the charges brought against him, but regards his followers as simply dupes, ignorant for the most part of the real aim of the Order. Such alarm as was felt concerning its revolutionary character, was due to the sensational stories of two men. In 1790, the *Journal politique de Hambourg,* edited by Schirach, published an article accusing the Illuminati of intriguing through the lodges of Paris and of Germany. It was declared that a club called Propaganda, masonic in character and directed by the Duc d'Orléans as Grand Master, met regularly in Paris, and that it had divided all Europe into sections to which revolutionary names had been given, and had assigned a representative to each section.

Shortly afterward, numerous accounts of the same nature appeared in the *Wiener Zeitschrift,* written by Leopold Aloys Hoffmann, a former professor in the University of Vienna, a Freemason, and at one time a strong adherent of the Illuminati. Turning on the latter, he became convinced that the spirit of Freemasonry was being changed through their influence, and with the object of combating their work, he started a Review. In the French Revolution, he saw full corroboration of his suspicions, and he wrote various articles denouncing the Order, declaring that its principles and its membership had spread throughout Europe, and warning governments and rulers of the menace. He declared that Herzberg, the minister of Frederic II, was one of the chiefs of the Order, and that he had placed the whole organization at the service of the Prussian state. In addition, he claimed to reveal a network of intrigue against Joseph II of Austria, accusing the Freemasons of instigating the Turkish war, fomenting strife in Hungary, attempting to give the regency in France to the Duc d'Orléans, and finally—as a means of striking at Joseph II—promoting the affair of the diamond necklace and the calumniating pamphlets against Marie Antoinette. One of the leading German Illuminati was declared to be secretary, in Paris, of a committee of the National Convention. The Bavarian Government was, of course, interested in these accounts, and in the list of Illuminati which it drew up were included the names of the Duc d'Orléans, Necker, La Fayette, Barnave, Brissot, La Rochefoucauld, Mirabeau, Payne and Fauchet.

At length, Hoffmann published an article accusing not only the Illuminati but, above all, the Protestants and the Protestant Universities. This did much to discredit all that he had previously written,—an effect which was considerably heightened when he proceeded to argue that the blind attachment which the French had always had for their king, was proof in itself that republicanism must have come from outside France;

that the events of the French Revolution were likewise sufficient proof of the influence of the doctrines of the Illuminati, especially as these doctrines were unknown in France before 1788 and were the property of the Illuminati as early as 1782. With these rather hysterical assertions, Hoffmann overshot the mark, and Le Forestier, scarcely taking the trouble to prove or disprove the various claims, regards them as discredited by their own extreme nature.

Placing certain statements of this historian side by side with those of Mrs. Webster, it is interesting to see the manner in which diametrically opposite conclusions may be drawn from the same fact. Perhaps the best example of this is in the case of Bode, who came from Germany, according to Mrs. Webster, at Mirabeau's request to aid in the illuminising of French Freemasonry. She says that he was alleged to have come for a meeting of the Philalèthes, an organization of Martinistes interested in occultism, alchemy, and theurgy, but she explains that, in reality, Mirabeau borrowed this name for the time being, as a ruse, in order to avert suspicion. And "at the lodge of the 'Amis Reunis,' where the members of the masonic lodges from all over France were congregated, the mysteries of Illuminism were unveiled by the two German emissaries [Bode and Baron de Busche], and the code of Weishaupt was formally placed on the table. The result of this was that by March, 1789, the 266 lodges controlled by the Grand Orient were all 'illuminised', and in the following month the Revolution broke out."

Le Forestier, as already stated, does not believe that there was any interchange of emissaries, and, in regard to Bode, writes that Bode made one trip to Paris connected with the organization of the Philalèthes (in this case regarded as the genuine organization), and arrived too late for the meeting. Yet several years afterward, his visit took on great importance in the eyes of the enemies of the Order,—for whom it sufficed to know that Bode was sent to Paris two years before the taking of the Bastille, to know, further, just what he was sent there for, and to deduce the information that he had enrolled the Duc d'Orléans and that the group then inaugurated was the father of the Jacobin Club. Similarly, Le Forestier explains away the importance of Cagliostro and Mirabeau. The former he considers a charlatan, without doubt connected with the Order, judging from his own testimony when on trial, but for a number of reasons which it is needless to go into here, not at all likely to have served as a go-between. As for Mirabeau, Illuminatus though he was, there is an equal number of reasons why it is improbable that he spread Weishaupt's doctrines.

Mrs. Webster, in her claim that Illuminism has spread to America, Scotland, Ireland, and through many European countries, and is showing its head in one event after another of the present day, denounces what she calls the deception of interested historians, Le Forestier among them, anxious to suppress the truth about the subsequent activities of the Order. "One cannot help wondering," she writes, "why it should be thought

worth while to devote large and expensive volumes to this view of the case. If Illuminism was of no importance to the world, why bother to write about it? If it really died in 1785—that is to say, at the time of its suppression in Bavaria—of what interest can its dry bones be to us today? Does not the idea inevitably suggest itself that these exonerations may be held necessary because—in France at least—illuminised Freemasonry has been recognised as a real and *living* danger?" Her theory is that the deception referred to is practised merely to allay suspicion, while under its protecting cover the Order is more actively working abroad than ever it was able to work in Bavaria.

Standing alone, or coupled with her book, Mrs. Webster's article is, for the most part, really convincing. But in the light of contrary accounts, neither point of view has conclusive proof. The same fact that fills one man with panic, and in consequence is obviously overemphasized, will perhaps, by another, be explained away entirely. What the real situation was and is, is an open question, and a question that takes on added interest when coupled with many of the events of the present day. One situation which would seem to have a possible bearing on the subject, was brought out in an article in the New York *Times* of February 24, 1918, with subsequent letters and comments. Here it is stated that the Caillaux element in French politics was aided by the influence of French Masons, and reference is made to the gigantic system of espionage organized some years ago by General André, then minister of war, with the aid of officials of the Grand Orient of France. The writer says: "There are in France, as in Italy, two bodies each claiming to be the representative of Freemasonry. There is, on the one hand, the body affiliated with the Ancient and Accepted Scottish Rite, which was established in Paris, I believe, in 1804. This is so distinctly a religious body that many lodges will accept only professing Christians as members. But there is, besides, an older body, whose spy system I have touched on,—the body which, on September 13, 1877, erased from its rules the paragraph declaring that the existence of God and the immortality of the soul were the basis of Freemasonry; which, on September 10, 1878, expunged from its ritual the symbols of the Grand Architect of the Universe."

Various other recent incidents naturally suggest themselves as having possible significance, and yet one must take care not to see significance, or at least not to see *connection,* simply because of the juxtaposition of facts or events. This is an unfortunate characteristic of the Webster article, for the author writes: "Is it a mere coincidence that the first of May, the day on which Weishaupt founded Illuminism, was chosen at the instigation of the Spartacists, Liebknecht and Bebel, as 'Labour Day,' on which to celebrate the social revolution? Is it an accident that the dechristianization of Russia has been carried out on identically the same lines as the dechristianization of France, even to the detail of tying the Bible to the tail of an ass?" Merely to ask these questions is one thing, but to proceed to regard them as conclusive argu-

ment is a mistake—is a form of argument every school boy is warned against in his earliest acquaintance with rhetoric—and it takes the fine point off the author's conclusions in a number of cases.

To many of us any word of Madame Blavatsky's on this question would be of the greatest interest and significance. She has made quite clear her attitude regarding Cagliostro and his associates in the Work, and these statements, coupled with the historic accounts of Cagliostro's connection with the Illuminati, afford several possible clues. But that is a subject in itself. J. C.

(*To be continued*)

Faithful words are often not pleasant; pleasant words are often not faithful. Good men do not dispute; the ones who dispute are not good. The learned men are often not the wise men, nor the wise men, the learned. The wise man does not hoard, but ever working for others, he will the more exceedingly acquire. Having given to others freely, he himself will have in plenty.—Tao Teh King.

The wise man lives in the world but he lives cautiously, dealing with the world cautiously. He universalizes his heart; the people give him their eyes and ears, but he treats them as his children.—Tao Teh King.

Life is a going forth; death is a returning home.—Tao Teh King.

IN THE HOUSE OF DEATH
KATHA UPANISHAD

TRANSLATED FROM THE SANSKRIT WITH AN INTERPRETATION

I.

Seeking for favour, verily, Vajashravasa made a sacrifice of all his possessions. He had a son, named Nachiketas. Him, being still a boy, faith entered as the cattle for the sacrifice were being led up. He thought:

These have drunk water, they have eaten grass, they have been milked of their milk, they are without strength. Joyless, verily, are those worlds; to them he goes, giving these.

He said to his father:

Then to whom wilt thou give me? said he.

A second and third time he asked him.

To Death I give thee! said he.

IF the essence of the Upanishads dwell in those parts of the complete documents which have the form of drama, then it may be said that, of all the dramatic dialogues in these ancient Books of Wisdom, this Upanishad is, in many ways, the finest and most beautiful.

It is also the most universal, embodying the most universal truths of life in the most universal symbolism.

The central symbol is this: The Father sends his Son into the realm of Death. After dwelling three days in the House of Death, the Son rises again and returns to his Father.

It needs no emphasis to make clear that the theme of this ancient Upanishad is the central theme of Christianity. But it is also of the deepest interest that the Western Avatar again and again uses one or another variation of the same symbolic story in the Parables of the Kingdom, which are the most characteristic part of his teaching.

Take, for example, the parable of the man who planted a vineyard, and let it out to husbandmen, and went into a far country. After he had in vain sent servants to receive the fruit of the vineyard, having one son, well beloved, he sent him also, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard.

Here, the Father sends the Son to the husbandmen, and the Son is put to death. And the context makes it quite clear that the Western Avatar is, in this parable, speaking of his own mission.

The first three Gospels record this parable. The fourth does not. Yet the fourth gospel conveys exactly the same thought, expressed directly and without parable:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

All four Gospels thus make it clear that the Father sending the Son, with the death of the Son, is, among other things, an accepted symbol of the mission of the Avatar; and that the Western Avatar thus used this symbol.

But he uses the symbol of the Father and the Son in another way, also, in what is, perhaps, the greatest and most beautiful of all the parables: the story of the Prodigal.

Here, it is not the Son of man, but man himself, who is symbolized; man himself, who goes to the place of penitence, and returns thence to his Father.

Using the phrase in one of the texts that bear the name of Shankaracharya, we may say that the Father is the supreme Self, Parama-atma, who sends the Son, the personal self, Jiva-atma, into the world. The personal self dwells there three days. And these three days represent "three times," past, present, future; for the personal self, entering the world, falls under the dominion of threefold time. Only when, overcoming the world, he reaches liberation, does he "pass beyond the three times," as another Upanishad puts it.

In one sense, then, the Son whom the Father sends into the world represents the human soul suffering the universal fate. In another sense, the Son is the Avatar.

But there is no contradiction, since the Avatar of set purpose subjects himself to the universal fate; he takes our nature upon him, and is in all points tempted like as we are, becoming subject to death, in order that he may show the way of resurrection. As the profoundly philosophical Epistle to the Hebrews puts it: In that he himself hath suffered being tempted, he is also able to succour them that are tempted.

The whole of the second chapter of this Epistle sheds a flood of light on the purpose with which an Avatar incarnates, thus making himself subject to death; that through death he might bring to nought him that had the power of death.

This last sentence might serve as a superscription for the Upanishad which we are considering. It represents the victory over death, gained through the teaching of Death.

The Avatar, the Master, subjects himself to the power of death; he takes upon himself the general fate of mankind, and lives a life which, at every point, shall be representative of that universal fate; all this, in order that he may show mankind the way to overcome the common fate, to gain the victory over death. He creates situation after situ-

ation, performs act after act, in order that, as Christ expressed it, the scripture might be fulfilled; in order that his life might be perfectly symbolic of the journey of the soul through death to liberation.

As has been said before in these comments, it would seem that, on its way toward liberation, the soul of the disciple passes through definite ceremonies, the frame for which is set by those who have already attained, those who have been spoken of as Masters; and that these ceremonies not only represent the upward journey of the soul, but also give the soul vital help and inspiration on that journey.

It would appear that this Upanishad is the dramatized record of such a ceremony of initiation; that it records not only the fate of Nachiketas, son of Vajashravasa, who descended into the House of Death, but also a ceremony actually passed through by disciples who, in such an initiation, die to the outer world and awake to the world of immortality.

And, curiously enough, there is still evidence of this character of the Upanishad as the record of a ceremony of initiation, in the Sanskrit text itself. For, toward the end of the first half, which completes the story of Nachiketas, there occur these words: "Arise ye! Awake ye! Having obtained your wishes, understand ye!"—all three verbs being in the plural imperative, and therefore obviously not addressed to Nachiketas alone; exactly the words that might be expected to close a ceremony of initiation.

This, then, is an outline of the symbolism of the whole Upanishad. It represents the journey of the soul, descending into the House of Death, the world of our mortality; dwelling there three days, which represent the "three times," threefold time, perceived as past, present and future; and finally rising again from the House of Death, and returning to the Father. And at the same time this symbolism represents the initiation of a disciple, which initiation is a representation and summing up of the soul's journey to its divine consummation.

There is one point of symbolism still to be considered in the passage translated: namely, the sacrifice of cattle, which preceded the sacrifice of the Son. And it happens that we can once more find the clue of the symbol in the deeply mystical Epistle of Paul to the Hebrews, and especially in the tenth chapter:

"For the law having a shadow of good things to come, and not the very image of those things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? . . . For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. . . . Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may

establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all . . ."

Here, we have exactly the same sequence as in the Upanishad: first the sacrifice of cattle, an imperfect and ineffectual sacrifice; then the sacrifice of the Son, made once for all.

What then is the significance of this sacrifice of cattle? We may find the clue in the Upanishad itself, in the verse which may be translated thus:

"Those of old have called the powers of sense the horses, and the objects of these powers the pastures, or the roadways."

The cattle, then, are the bodily senses, the natural powers of perception and action, while the things which they perceive, the things upon which they act, are the pastures in which the cattle graze, or the roads on which the horses travel.

The sacrifice of cattle symbolically represents a stern asceticism which restrains the natural senses and powers, holding them back from objects of sense; yet without the full sacrifice of self, without the true subjection of the heart to the divine law, expressed in the words: "I come to do thy will." For the motive of this asceticism may well be spiritual ambition, the desire that oneself may excel, that power may be gained for oneself; an ambition full of vanity and evil.

Therefore there is but one perfect and effectual sacrifice: the sacrifice of the personal will to the divine Will, the offering of the human heart to the supreme Heart, the sacrifice of the Son to the Father.

As Nachiketas says, the imperfect sacrifice of asceticism can gain only joyless worlds; as Paul says, it is not possible that the blood of bulls and of goats should take away sins. Sin lies in the will, and can be taken away only by complete obedience to the divine Will, through the absolute offering up of all the wills of self.

So we come back to the dramatic story of the son of Vajashravasa. Nachiketas has been sacrificed, sent by his father to the House of Death. Standing on the way of death, that all mortals tread, he thus considers:

Of many, I go the first; of many, I go the midmost. What is this to be done of Yama, which through me he will today accomplish?

Look after those who have gone before; look toward those who are coming; as it was with those, so it is with these. As grain a mortal ripens; as grain he rises again in birth.

Nachiketas is standing on the road of death. Many are following him; of these he is the first. But he sees also that many have already gone before him; therefore he stands in the midst of a perpetual stream of pilgrims.

The symbol of seed corn sown in the ground, and there losing its form and character, yet through that very change giving birth to new life, would seem to be as old as ancient Egypt, in the days of Osiris. It

is used here, as it is used in the New Testament, as the symbol of resurrection from among the dead. This is the spiritual resurrection, the birth of the spiritual man, the immortal.

Nachiketas goes forward to the door of the House of Death, to seek admission, and speaks thus:

As Vaishvanara, a sacred guest approaches dwellings. Therefore they give him this greeting of peace: Bring water, oh Son of the Sun!

Hope and expectation, friendship and pleasant words, sacrifice and good deeds, sons and cattle, this destroys, of the man of little wisdom in whose house a sacred guest dwells without eating.

The meaning of Vaishvanara, a title of Agni, god of Fire, was discussed in a former comment. There is the one universal, divine Fire, which, in heaven, appears as the sun; in the mid-world, appears as lightning; on the earth, appears as fire on the altar. But the human body is also the altar on which this fire burns. This fire is the breath of life which is common to all men; common, indeed, to all living beings upon the earth, animals and plants as well as men. The human being, therefore, as the abode of this sacred fire, is sacred, and must be received as representative of the god. When the guest comes to the door, god Agni comes to the door. In him, the guest must be greeted.

And here there is a touch of humour in the tradition. The guest, representative of the Fire-god, must be greeted with an offering of water, lest the Fire-god burn up the dwelling. The universal presence of this obligation throughout the East is testified to, by a sentence from another sacred book: "I entered into thine house, thou gavest me no water for my feet."

Water at least must be offered to the guest; and failure to make this offering, because it is a slight offered to the divinity in the guest, burns up the hope and expectation, the friendship and pleasant words, the merit earned by sacrifice, and even the sons and cattle of the inhospitable man who spurns the guest. Friendly words toward him cease, because even the poorest may greet the stranger with friendly words, and he has failed to do this.

Nachiketas, kept waiting three days and nights outside the door of Yama, utters this reproach against Death's inhospitality. Or, as an Indian commentary suggests, the reminder comes from Yama's wife, who recalls to him the duties of hospitality. The text itself gives no indication as to who is the speaker; but it seems more fitting to assign the words to Nachiketas himself.

We come now to Yama, Lord of death, who is addressed here as Death, and also as Son of the Sun. Concerning this mysterious personage, there are many traditions in the ancient books of India, from which, perhaps, we may be able to elicit a consistent meaning.

Yama, with his twin sister Yami, are children of Vivasvat, the Sun. They thus represent the Solar Pitris, the conscious and intelligent souls of mankind. They are represented as twins, perhaps to indicate the early races which were two-sexed, before the separation of the sexes. And the tradition that Yama was wedded to his twin sister Yami, no doubt refers to the period after the separation of the sexes, when sex union began; the epoch of the later Third Race. The fact that Yama is also called Lord of the South may likewise refer to this Third Race, which had its chief development on the southern continent, as the Second Race seems to have had its chief development on the northern continent.

Yama was also the first, according to tradition, who died a physical death; another reference to the same period of the later Third Race. When the time for death came, Yama, as king of the men of that time, volunteered to be the first to taste of death, to descend into the world of darkness. Therefore Yama became Lord of the House of Death, and Judge of the dead. According to their deeds, they were sent to one or another of the twenty-one provinces of Yama; and, when they had received the reward of good works, or the punishment of evil works, they were born again.

This tradition will explain the various names of Yama: Son of the Sun, Lord of Death, Lord of Judgment. As Son of the Sun, representative of the spiritual nature in man, Yama is also the great Initiator, who reveals to men their spiritual powers. Therefore, he is both the host of Nachiketas, as Lord of the realm of Death, and his Initiator, as Son of the Sun, which here, as so often, is the symbol of the Logos, the Sun of Righteousness.

It would be easy to draw parallels with the traditions of Egypt, where Ra is the Sun, while Amen-Ra, the hidden Sun, the sun after sunset, is the Lord of the realm of Death. So also Osiris, the great sacrificial victim, is Lord of the realm of Death and Judge of the dead, and is, at the same time, Lord of the hidden wisdom, Lord of Initiation.

After the passage of three nights, which, as has been shown, stand for the "three times," past, present, future, the forms taken by Eternity in this our place of pilgrimage, Yama, at last greeting his guest, speaks thus to Nachiketas:

Because thou hast dwelt three nights in my house without eating, a sacred guest, worthy of reverence—reverence to thee, holy one, and may it be well with me—therefore, in return do thou choose three wishes.

Nachiketas answers:

That the descendant of Gotama, my father, may be of quiet heart, well-minded, without resentment towards me, O Death, when I am sent forth by Thee; that he may address me gladly—this I choose as the first wish of my three!

Yama replies:

As before, Uddalaka Aruni's son will be well-disposed toward thee through my grace. Happily by night he will sleep with resentment gone, having beheld thee released from the mouth of Death.

There are different shades of meaning in this first wish, according to the different layers of the allegorical story. First, taking the story as a simple narrative of the father, Vajashravasa, who, because of his son's insistence, was forced to sacrifice him to Death, there is the simple wish that that father should be without resentment toward his son, without sorrow; that he should receive his son with all his former love. Then there is the deeper meaning, where the Son is a symbol of the soul which has descended into the world of death; that the Father should once more receive this Son, taking him to himself with love as of old. This is the meaning indicated in the parable of the Prodigal. And there is a third meaning, having to do with the disciple, the candidate for initiation. The father here represents the whole past Karma of the disciple; the web of limitations which he has imposed upon himself by his past acts and faults. After his initiation, a part of his task is, to conquer these limitations, to bring order out of this web of confusion, to bring reconciliation between the past and the new future which is illumined by the light of initiation.

The name of Uddalaka Aruni deserves comment. In a passage in the Chhandogya Upanishad, it is said that: "This sacred teaching Brahma declared to Prajapati, Prajapati to Manu, Manu to his offspring. This sacred truth was declared by his father to his eldest son, Uddalaka Aruni." Shankaracharya, or the disciple who writes in his name, thus interprets this: "Brahma Hiranyagarbha declared it to Prajapati Viraj; he to Manu; and Manu declared it to Ikshvaku and the others."

We may compare with this the passage at the beginning of the fourth book of the Bhagavad Gita. "This everlasting teaching of Union I declared to the Solar Lord; the Solar Lord declared it to Manu; Manu revealed it to Ikshvaku. Thus handed down by spiritual succession, the Rajanya sages received this revelation."

We are concerned here with the succession of the Divine Hierarchy, guardians of the greater Mysteries and revealers of the great Initiation. Having its heart and origin in the Logos, it is imparted to the Regent of the Solar Pitris, who are the bearers of the souls of men; the Solar Lord reveals it to the humanity of our own race, to whom it comes through the line of the Solar Kings, at the head of which traditionally stands Ikshvaku. And from the Solar Kings come the Upanishads, as they themselves abundantly testify.

Therefore the name, son of Uddalaka Aruni, given to the father of Nachiketas, would appear to point directly to the line of transmission of the greater Mysteries, and clearly to indicate that this story is a document of the greater Mysteries: the thought with which the present interpretation is undertaken. C. J.

"WHY DO I FAIL?"

IF you know a man who thoroughly believes that he is a really perfect husband, you have the misfortune to know an unmitigated cad. If you know a man convinced that he is letter-perfect in the knowledge and in the conduct of his business, his art, or his profession, you know him now, or you will know him soon, as a recognized failure—in addition to his being already an unalloyed ass. If you think that you know of a saint or a mystic, who did not feel that he or she was a failure, you have been wasting your time upon one who is an impostor—according to all rules and to all teachings.

Yet thousands of wives know that there are good husbands, who do make their homes happy. Thousands of successful men—in business, in the arts and in the professions—attest that consciousness of imperfection is not incompatible with achievement. The lives of the great saints and the great mystics cry aloud that there is power in humility and its consciousness of self-helplessness; indeed, that from humility alone does power spring.

Hence, consciousness of imperfection is not incompatible with progress, or even with a degree of success. The husband who does fail is the one who quits trying to be better than he knows he is. The man in the world, who refuses to strive, just because he does not attain to his ideals, does fail. The aspirant who does not feel the "fear of God," as he measures his own life, has yet to take the first step on the Path. What the world calls success in any direction seems to rest upon consciousness of imperfection on the part of the one acclaimed successful.

The first rudimentary animal that felt fear for itself, in the face of a superior force, perhaps attained the first step in self-consciousness. True, it was only reacting to what biologists call "the first law"—that of self-preservation. Whether it acted from instinct, or from initiative, is immaterial. It acted in itself, as itself, and for itself.

The first rudimentary animal that fought for its own mate, offspring or ally—parental or tribal—took the first step in consideration of others. It had enlarged its self-consciousness to include another. It had taken the first step towards universal brotherhood. Biologists would say it had followed their "second law"—that of the preservation of the species.

It is interesting—perhaps it may be suggestive and helpful—to note that the rudimentary species that stressed the first law, and slighted the second law, became extinct. Only the species that followed and obeyed both laws, survived. If we rest inactive in the consciousness of failure, perhaps there is nothing immortal in us—we fail utterly. If we use the fear that the consequences of our failures will fall upon others, perhaps the second law of biology will prove as operative today, as it

has in the past, and our "species" will survive—a first step taken towards immortality. Whom do we hurt when we fail?

However slightly we touch it, however much of a load or drag upon it we may be, yet we know that we are part and parcel of the great Theosophical Movement. We sense its power: yet we see that even it seems to fail—perhaps because of us. Nevertheless it continues—wave after wave. Again, and again, and yet again, the impulse is received by the world. The world rouses; tries; fails. Then again the impulse is given. Charlemagne's sons disrupted his kingdom, set back France, found no successors for the Paladins—but France lived. Ignatius gave himself as the spear-head. Neglected, as he lay dying, his cold corpse was glorified—and the Jesuits were already off the track. Yet Christ did not give up the fight. To St. Margaret Mary was soon revealed the sacred heart—to be received by the world with sleepy apathy. Incident after incident may be enumerated. They will prove repeated failures. This is true. Also is it true that they will also prove the unflagging will and inflexible determination that failure upon failure shall not result in giving-up, in quitting, in surrender to odds, however great they may be. The Master himself remains undismayed; and fighting. The work of Madame Blavatsky and Mr. Judge has not stopped—the T. S. still functions after their death.

Perhaps there is danger in this thought that failure has been recurrent. It is dangerous if it be allowed to destroy will. How dangerous it is the recent war has already shown, and, alas, may have yet to show. France failed to hold back the Germans, but France fought on. Belgium, England, Serbia, Italy and other Allies failed in turn. But each fought on. America failed at first even to awake. Awakened at last, America began to fight. The Germans felt their own failure in France's will to fight on. The Germans stopped fighting. They offered surrender. The Allies refused to carry-on to complete and uncompromising victory. They themselves surrendered in accepting the proffered German peace. The people of the Allies cried aloud that war is failure. The demand became that war be stopped, not that victory be won. The world may yet pay a fearful price for accepting the pacifist dictum that war is the worst of evils; that war in itself is the final failure. Are we, who are in the Movement, to come, also, to regard continued necessity for combat as failure? Is it not opportunity?

So much for some of the universal aspects of our problem. How about the particular—where it affects you and me? I echo your plaint, "Oh! why do I fail?" If I did not recognize that I have failed I would not be—for I could not be—with you in the great Movement. Together do we seek guides, adjusters, teachers, and the Path. We do not belong here, if we do not see ourselves in each other—and thus find the truth about ourselves. How does *Light on the Path* put it?——

"9. Regard earnestly all the life that surrounds you.

10. Learn to look intelligently into the hearts of men.

11. Regard most earnestly your own heart."

And, in the "Note" to "10," we shall find:

> "From an absolutely impersonal point of view, otherwise your sight is coloured. Therefore impersonality must first be understood.
>
> "Intelligence is impartial: no man is your enemy: no man is your friend. All alike are your teachers. Your enemy becomes a mystery that must be solved, even though it take ages: for man must be understood. Your friend becomes a part of yourself, an extension of yourself, a riddle hard to read. Only one thing is more difficult to know—your own heart. Not until the bonds of personality are loosed can that profound mystery of self begin to be seen. Not till you stand aside from it will it in any way reveal itself to your understanding. Then, and not till then, can you grasp and guide it. Then, and not till then, can you use all its powers, and devote them to a worthy service."

Is not the first step, in knowledge of our own hearts, that first step of the rudimentary animal—fear in the face of a superior force? We simply cannot beat God, or the Absolute, or Karma, or the Divine Law. [What difference does it make by what name we call "That"? How often men go astray through words—mere trifling masks of basic ideas. Let us always try to get hold of what is within—not grab at the flimsy trappings.] God does know what is best for us. He does know what is best for each of us. Let us make the best of what He gives us—here and now; just as we are; and—especially—just exactly as we are circumstanced—call it circumscribed, if you like. Our personal opinions will not move God. He has given us what He knows is best for us, and for each of us.

If we linger too long in the Valley of the Shadow of Death (Failure), surely we shall stay there. "Fear is a force to be used." It is not a force to be allowed to master us, as it mastered the Germans, for a time, and now threatens to master the democracies of the world. Remember that the species that used fear only for self-preservation, ultimately became extinct. The only immortality lies in the power of the fear of hurting others. Hence Socialism will not survive. Perhaps we had better swallow some painful truths about ourselves, making them pith and fibre of our substance.

Truth (or food) first: In one sense, it is utterly unimportant whether our personalities fail or not. It is, indeed, quite likely that they ought not to survive. The Universe managed, somehow, to exist a year or two, at the least, before our personalities appeared upon the scene. It is a fair assumption that it will so continue, when they are gone. Yet, while our personalities are so utterly unimportant, the use or misuse we make of them may be vitally important to others. According to the

teachings of science and religion alike, we have energy entrusted to us to expend. How do we use this? There is nothing alone in the universe. The law of the correlation and conservation of energy is universal. How does what we do or fail to do affect others?

Truth (or food) second, is that we are really and truly not so extraordinary as we like to think ourselves. We are even ordinary. Neither our sins nor our difficulties are brand-new. Only our dates are Twentieth Century. Have you ever read that letter of the Assyrian schoolboy, cut on a clay tablet thousands of years ago, in which he threatens to stamp and "holler," if his father does not grant his request? You and I are not the first fathers to fail. We shall not be the last. Yet this will not excuse us, if we should quit because we may not attain to our ideal of fatherhood. Our very pet sins, our own special failures, were undoubtedly vulgar in the days of the Lemurians and the Atlanteans. Let you and me cease glorying in our uniqueness. Let us stop considering our sins to be the first to be irremediable. Let us remember that the Christ cured "incurable" lepers—even though only one of the ten thanked him! Sin is as universal as God—and far more commonplace.

Why do we fail? Perhaps if we study great failures we may find pitfalls to avoid and barriers to be surmounted. We are never alone in the universe. We merely express within ourselves the workings of the Law. Therefore, we may expect to find the same experience on the universal and on the particular planes. What hint is there in the T. S.—the current, organized expression of the great and unceasing effort of the powers-that-be to lead the children of men into that land of promise, sought for through all the ages, in all climes, by all peoples? It would be an incompetent guide that warned not of dangers. Of what dangers was the T. S. given warning? Were the warnings heeded?

One of the greatest of the guides of the T. S. is only known to most of us by tradition, and intuition. Nevertheless many of us dare to feel that we owe him much and love him dearly, all unseen by us though he has been, despite the love he has poured out for us. He is the Master designated "the Master K. H.," in the early Theosophical literature of the last quarter of the Nineteenth Century. How early he began his guidance and ministrations, it would take an older member to say. His first intervention is chronicled, for some of us, in those truly marvellous letters, to be found in *The Occult World*. It was, apparently, in 1881, late in the first heptad of the Society, that he wrote:

> "You seek all this, and yet, as you say yourself, hitherto you have not found sufficient reasons to even give up your modes of life, directly hostile to such modes of communication. This is hardly reasonable. He who would lift up high the banner of mysticism and proclaim its reign near at hand must give the example to others. He must be the first to change his modes of life, and, regarding the study of the occult mysteries as the upper step in the ladder of

knowledge, must loudly proclaim it such, despite exact science and the opposition of society. 'The kingdom of Heaven is obtained by force,' say the Christian mystics. It is but with armed hand, and ready to either conquer or perish, that the modern mystic can hope to achieve his object."

It will pay us to read those words with care. We should find guidance. We may find explanation of our own failures. Let us be quite honest with ourselves—have you and I yet been ready even "to give up your (our) modes of life"? What are we to give up? What nonsense! Is there a single number of The QUARTERLY that has not told us? Have you and I been "the first to change his (our) modes of life"? Sobbing with self-pity we may say that we have—but have we? Let us take that "absolutely impersonal point of view," laid down in *Light on the Path:* how much have we given up that we, or our lower natures, wanted to retain? I should "hate awfully" to be compelled by a recording angel to express in terms of percentage what I "have found sufficient reasons" to give up of my modes of life.

At the beginning, I, for one, most cheerily skipped over the "hard places." I saw only the "loudly proclaim it." I liked that. Without obeying the order to change, without heeding the hint in that use of the word "upper," I followed my personal inclinations. Have you ever seen a very little child try to run away from its nurse, before it had really learned to toddle alone? Have you ever seen it smash on the pavement and get all cut and bruised? Yet what would you have thought of the child, or of its nurse, or of its parents, if it had then and there renounced all effort to learn to walk—because it had failed to run and had been hurt? I failed then. I fail daily. Should I quit? Must I not learn to walk, and even to run, despite my spills and bruises? And shall I not keep getting spilled and bruised until I learn to walk? As a father I kept my children at the task. I wonder if I know more than God?

What is it, that the Master K. H. wishes us to conquer? Go through those letters, see if I presume unduly, when I say that the Master meant our lower natures—each to himself a menace, and, in even an unknown union with other lower natures, becoming the peril of the soul of the world. The Master speaks frankly, while retaining the divine courtesy of the royal gentlemen of the inner world. Note what he says, further along in that same letter, about motives; closing with that never to be forgotten sentence:

> "Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself."

Do not we, you and I, think that it would be easier for us, if only

we could get rid of this ever-lasting necessity for fighting? Do we ever ask if such a peace would be working injustice to the Master's cause?

I have spoken of the Master K. H.'s outstanding courtesy. Let us use a possible hint in his reference to "Christian mystics," at a time when many of the early and temporary members of the T. S. seem to have conceived the erroneous idea that it was meant to be a missionary society for the spread of dogmatic Buddhism. We may find a recognition of the law that, in the objective world of differentiation:

"Oh, East is East, and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgment Seat;
But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, tho' they come from the ends of the earth."

The Master K. H. and the Master Christ, being in the world of union, as well as working in the world of men, must "stand face to face" (and how they must love each other!). We have not attained such meeting. Yet we may learn from the East and the Eastern Master. That is an advantage we have in the T. S. We are urged to seek help everywhere. Still, for us, do space and time rule. Earth and sky have not yet met for us. So it is, possibly, that, all through the Master K. H.'s writings, one seems to find an urging to Westerners to seek in the West for direction—with the illumination of the East, but never the substitution of the East. Were substitution advisable for us, you and I might well be wearing dusky skins and snowy turbans. Let us use the truth of the East to find truth in the West. Likewise: let us take our schooling just where and as we are—even if it seem to us to be a school of war. Do we not follow a fighting Master? What is the truth that we may find in the West, that will help us to face and overthrow our failures?

Do not stop to get out Bible and *Book of Common Prayer*—try thinking it out from what we have in our hearts of their lore and law. What is the great practical method of the Master Christ, as he taught it to his children? There! He called us "his children." Instinctively, almost automatically, have we not expressed the crux of his preliminary training? I do not mean his teaching, summed up for us in his "two great commandments," and in his Passion. Let us limit ourselves to the essence of the practice he enjoined. Is not the first step—and, indeed, in a very real sense, at once the final (irrevocable) step—to be found in——

> "But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.
>
> "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Shades of the suffering mothers, who have thought of their innocent but unbaptised babes as eternally damned, how we hard-minded people of the West have distorted those key-words! How it must grieve the heart of a most tender, as well as a most gallant Great One, that he, the lover of children, should be deemed to have damned them, untried and untested. We do not teach the calculus and Sanscrit in the primary grades. Of course, as seems obvious, little children should be taught and guided in religion, as they are today in "commercial geography" and "Americanization"—*sans* any "taint" of religion, alas—and as they ought to be, but are not being, taught in courtesy and manners. Nevertheless, while this famous teaching of the Christ does apply to children, yet we, who pretend to study Theosophy, should be the first to recall that, as in the case of all great truths, as with all great Laws, these teachings of the Master must cut through all strata. Obviously they are not to be limited to any one plane. Obviously they are to be used on each and every plane—even that altitudinous one, as we view it, that we are upon.

Therefore we, too, we "grown-ups," as we call ourselves, should recognize that we are told that we must approach the kingdom of God as "little children." There is nothing new in this statement. We have heard it, we have read it, we have said it, and each over and over again, ever since our earliest childhood. We are, to be honest, all but bored by it. You and I say, impatiently, "I know all that, but what I want to know is—why do I, a grown man, with strength and will and powers and ability, fail? Please stick to my problem." Do we "know all that"? It is true that we have said it with our lips, but have we shown it forth in our lives? Have we acted accordingly? Have you? I have not. But we must, if we would answer that call through eternity—"Follow me."

Just how are we to approach the kingdom of God as "little children"? But, first, why do we wish to approach it? If we are honest with ourselves, we shall probably admit that we find a lack of clear cut apperception in our brains regarding this question. If we are equally honest, shall we not find that we have an instinctive, hardly formulated, yet none the less real, desire to reach a higher being, a helper, a "God the Father and Saviour and Inspirer"? Someone akin to us, yet infinitely higher? Perhaps, "the Higher Self" of the Eastern teachings? Do we not want to reach Him—rather than to achieve a state? We long to find the King, not merely to enter his kingdom. I believe this to be true of all of us. I believe that this quest is the keynote of all helpful teachings. I believe that if we really try to think, we shall find it to be true of you and of me—however diaphanous or amorphous it may seem to be—now.

May we not find here that "essential point of contact" that we must have, if we are *"to sell ourselves,"*—the idea that we, even you and I, must actually become as little children, if we are to change that negative "Why do I fail?" into the positive "What must I do, to do better?"

Suppose we use our eyes to look about us. Surely, if we are to follow this practice or process on this plane, we shall find familiar correspondences, or analogies, or at least hints, around us? Do we know fathers and mothers who love their children and are loved in turn by them? We, each of us, must have someone or something that we know right well that we do love. Let us, then, begin our research by conceding that this higher being, whom we do seek to reach, has powers at least equal to the highest human powers of which we know. What is the attitude of the right human parent towards his little child? What is the attitude of the right little child towards his human parent? Is it not important, however, to make a seeming digression at this point, to see if there may not be deep meaning for us, in the Master's use of that adjective "little"? A child's point of view is very different from that of a "little child." Self-assertion has already become active. There are attempts to use a reason that is inevitably and inescapably limited. In short, there is a purity, a simplicity, and an essential sweetness about a little child, lacking in an older child. New and attractive qualities may develop. There remains a difference which it seems important that we keep in mind in our study.

Before, however, we undertake to find out how we are to behave as "little children," would it not be well to determine if we are really and honestly ready to be considered as "little children"? You and I take pride in our knowledge, our experience, our training, our strength, and even in our achievements! We are not children in body. Far from it—would that I were! We know that we are full-grown personalities. Why then undertake to "make believe"? Did not St. Paul say something about his having "put away childish things"? Could anything be more "childish" than for you and for me to seek to re-become little children? This seems to be an almost unavoidable stage of doubt,—or a commonplace temptation of the Devil. Like other stages, it has to be passed out of and left below. Like all temptations, it is only a desire to let go, which may be overcome by hanging on. It is neither a unique doubt nor a new temptation.

Where may we find an analogy in ordinary life that may show us what we are to do, to become men and no longer to be self-recognized failures? Something over twenty millions of men, throughout the world, have just passed through army training. Shall we not find help in their experience, apparently needed under the Karma of our own day?

The Colonel of an American militia regiment, in the days before the war, knew himself to be a good deal of a person—just as you and I feel now. Despite this self-knowledge, when the day for battle came, he found himself as helpless as a child. Like unto a child, if he were patriotically wise and unconceited, he had to learn his first lessons. Even then, compared to Marshal Foch, for instance, he was, relatively, as utterly unimportant as a little child. To the Generalissimo the care and conduct of a single regiment was a little child's task. It must be done

aright, or confusion and possible injury might result. But so it is with a little child's assigned task.

Step down the scale in rank to a regular subaltern, even, and measure his importance on the battle line with that of a Pétain, or a Haig, or a Pershing. Is not a little child, a very little child, of more relative importance in a household? Of course, it is true that failure in a subaltern may bring on a disaster. So may a very little child's wrong act. Step down again to a veteran non-commissioned officer, and, then again, below him, to a private—how would he be appraised in terms of a Field Marshal? What small enough unit or microscopic percentage could you find to express a raw recruit?

Dare you and I lay claim to rank in the Army of the Lord? If we do, must it not be militia, tinsel, peace-time-and-pompous-parading rank, or do we call ourselves tried veterans? You and I know the answer. The very way in which we face our failures shows that we are untrained under fire. We are the rawest of raw recruits—undisciplined, unreliable, panic-infected, despite all our swagger and braggadocio. We are ripe grumblers and, even, ready whimperers, when we think that the supplies are inadequate, or when we have to sleep out of comfortable barracks. We are not fit for the Front and its dangers and hardships—and glory.

Are you and I not about ready to admit that our "positive rank" towards a Master and his disciples—his "friends," who do "whatsoever" is commanded them—is such in fact that it will be most rapid, and certainly undeserved, promotion, if we dare to consider that we have already reached to the state of being his littlest children? We know that we have not: let us grant, nevertheless, that by reason of our connection with the Theosophical Movement, we are somehow, by grace and by miracle, a link, if the very lowest, in a *guruparampara* chain, reaching up through all the degrees of discipleship to our Master and the Great Lodge.

Shall we not agree now to return to the relations between parent and little child, in order that we may at last learn to fight and so to cease, once and forever, to act like raw conscripts? What is the first quality that a parent seeks for in a little child? Is it not love? Those of us who have had children will recall that we sought eagerly for the first recognition of love towards us. An unloving child is most unlovely, almost monstrous. If we are to concede to the Master whom we seek, qualities only equal to the best human qualities, which we admit we have not attained for ourselves, may we not expect him to be desirous, equally desirous with us, that he be loved? Like unto ourselves, would he not wish this, not for his own sake, but to prove that his child is not unloving, unlovely and monstrous?

Perhaps this is the first test—how much do we love the Master? Not merely instinctively, but in expression and manifestation, resulting from our memory, understanding and will? What have you and I done

today—or given up doing—consciously and deliberately to express and manifest our love for him? Have we even done this in thought, to say nothing of deed? What parent has not cherished crudities that were the work of little hands to please "Papa" or "Mamma"? Do we not recall the glowing pride and even thankfulness we felt when a little one said that he had done or had not done something for our sake? Great Heavens, is the Master less than you or I? May we not give him the pleasure that we had? Shall we not give it to him today—and keep on giving it to him? We should not be happy if our child stopped loving us. This would not be selfish in us, either, for it would prove that our child was becoming spoilt. Is a Master less loving?

Next to loving, what marked good trait do we find in the little child —the child that the Master told us to imitate and emulate? Is it not faith? Does not the little child, the right little child, regard its parents as the wisest, the biggest, the strongest, yes, and the richest "in all the world"? My own father was a man of small income in fact, yet I still recall, down the corridor of nearly half a century, my own simple faith that he could have bought me anything and everything, if he had thought it best for me. It was the limiting power of his judgment that I then recognized, not the limits of his means—that recognition came later and "is another story". Is there any limit to the Master's means, save those we determine for ourselves, under our right to choose?

Have you and I real faith in the Master? How about my attitude towards "that state of life to which it has pleased God to call me?" How about yours, regarding your own lot in life?

This seems to shade into trust. Who does not recall, across the years, the joy that was ours, when our own little ones trusted us? It may have been when a little son took his first free steps for me, when he refused to trust his nurse, devoted though she was. Mayhap you will recall when your little girl unwhimperingly held your hand while the doctor set her broken arm. Or perhaps you remember when your boy's life was saved, that evening the beach house was burned, because the tiny little fellow crept through the narrow window and down the fragile trellis, because his father told him what to do? Only last year my younger son confessed that the lancing of a boil was less painful to him when he could hold my hand. Have you and I equal trust in the Master? I, for one, trust my own "loving wisdom" in training and guiding my sons, just because they are allotted to me—am I really greater, wiser, more loving than the Master to whom we have been allotted, or by whom we have been called?

Is this seemingly incomprehensible outer failure of mine injustice, or is it, somehow, just the discipline that I need? Are the lines of work that you or I happen to be engaged in, the worst things for us, as we sometimes seem to assume, or are our "studies", so to speak, being directed and differentiated according to our immediate and individual needs, as I direct and differentiate those of my sons for them?

By the way, is it not possible that our very attitude towards our duties, our difficulties, our "problems," proves that we do already function, rather perfectly, as little children? Do we not see bugaboos and ogres, conjure up mountains, and create all manner of horrors before us, just like little children going through dark woods at night? And have we not even less warrant so to act than they? All of which should remind us of those twinly-paged "gateposts" in the first volume of *Fragments:*

> "Duty is not an ogre, but an angel. How few understand this. Most confuse it as they do conscience."
>
> "Sorrows, crosses, these are our opportunities, could we but see it so. But he is far along who does so see it. He has attained who fully realizes it."

As I have endeavored to study my own childhood, my own parenthood, and my own children and their associates, for light on this problem of how a grown man or woman may approach the Master and his Kingdom as a little child, I seem to find a quality required that is all but forgotten in our day, and one too little used in our own efforts at discipleship. I mean a "child's obedience." Need I dwell on its nature —unquestioning, unreasoning, immediate, sweet-tempered, and aspiring ever towards a desired perfection? Is a child ever genuinely attractive, and a cause for pride in its parent, who is not obedient? Is it really happy? Do we care to live with a spoilt child? What hidden wisdom and frank judgment of the parenthood there is in that very phrase. Has a disobedient child any certainty of future, if it maintain its attitude?

How obedient are you and I to what we have been taught and to what we know? We expect of a child, even a little child, a great deal of recollection. "I forgot" was not accepted in my own childhood, nor should it be by any really loving parent today, as an excuse for disobedience. I wonder if our own chronic forgetfulness, our own lack of recollection, is less excusable? I also wonder if it is handled with less than our own human loving firmness?

How would that same standard apply in regard to our daily duties? When I gave a little son a task, what attitude on his part did I hope for? What attitude did I insist upon? Was I satisfied, for his own sake, with a sulky, angry, reluctant and essentially cowardly attitude? I call an attitude cowardly that means obedience to circumstances instead of by will. Thus was I trained by a most wise and loving mother, who called and treated half-hearted or tardy obedience as worse than open disobedience, because it was disobedience in heart and spirit, plus cowardice. Was I satisfied with half-hearted, inattentive efforts by my little sons?

"Why do I fail?" Is it not indeed, because I have not been as a little child? Have I not thought I was "a great, big man", "entirely

different from any one else in the whole, wide world". Have I not even thought, figuratively, "I know more than my Daddy"? These are crude statements; rude utterances from even a little child; but dare I deny that I have, in all essentials, paralleled them?

How do parents—wise, human parents—use direction in sending children out into their own little world? When our own little ones were to meet other little ones, what did we expect? What line of conduct did we teach? What standards did we insist upon, under penalty of punishment for transgression? Did we encourage fault-finding, tale-bearing, personal remarks, bickering, quarrelling, self-reference, selfishness in any form, food-grabbing, attention-monopolizing, best-chair-taking?

While a little child learns something from everybody and everything with which it is permitted to come into contact, it has those specially assigned to train it. What is my own attitude towards those called in—on one plane or another—to train me spiritually, mentally and practically? We surely are not neglected foundlings. What has been my attitude, and what is yours, towards our associates of varying degree? What should it have been? What attitude did I insist that my little sons maintain towards maids, nurses, doctors and the several varieties of teachers? How did I expect them to act towards their relatives and friends? What hint is there in this for you and for me? Am I to regard a man in my business, whom I may dislike, as an "accident", to be ignored, or is there a lesson to be learned from and through him, as suggested in those quotations from *Light on the Path?* How do I seem to others? Do I reflect credit or do I bring shame upon my spiritual family? Who is blamed when I appear like a spoilt child?

"What must I do, to do better?" We have not taken up one of the most potent forces that a child uses, and uses with a larger degree of consciousness and deliberation, I have come to believe, than most of us have been in the habit of crediting. This force is the habit of imitation. Ignatius used only two books to supplement the intuitive knowledge he had at his command, after his awakening to consciousness at Manresa. One was the Bible and the other was Thomas à Kempis' famous work, *The Imitation of Christ.* In our self-centred attitude, combined with our recognition of our own unworthiness, are we not apt to think that it would be presumptuous, and even impossible, for us to "imitate" the Master? Children, even children who have grown beyond little children, have none of this falsity, this cowardice. They frankly strivè to imitate a beloved and admired parent, even if that parent seem to the world not a fit subject for imitation. Children play—and enter into their play—that they are heroes and kings, "perfect even as the Father is perfect". Grown-ups, who have failed to obey in their own lives the Master's injunction to be "as little children", usually take great pains to destroy the creatively imaginative faculty, and the power and readiness to imitate, instead of making the effort to train and guide them into right channels.

Earlier in our consideration of why you and I fail, in fact at the very start, we found that only a consciousness of imperfection leads to success. Does not a little child know that it is dependent and helpless, yet remain unaffrighted? Does not a little child early learn that it must try, and keep on trying, and that "I do not want to" does not lessen pressure, but, instead, increases it? This, let us note, comes from wise and loving, but merely human, parents. Is not the answer to "Why do I fail?" to be found in our failure even to try to follow the Master's key-words, and in our persistent refusal to seek to enter his kingdom as little children?

Therefore, is not the answer to the positive "What must I do, to do better?" the use of the positive aspect of that same answer?—that we should read within the Master's key-words definite directions, which we must at once set out to obey. This means that you and I must deliberately adopt the attitude of little children. Is it as difficult and as impracticable as our lower natures will try to make us believe? Is it not the easy and successful attitude of every eager military and naval cadet, every earnest student of any science or art, every sincere disciple of any cult? Shall it not be your attitude and mine from now on? But there is one caution, which it would seem, we must follow in what is otherwise a perfectly reckless adventure; reckless because, child fashion, soldier fashion, we must follow our Leader without thought or questioning, forgetting all thought of our own safety, when once he has accepted us as followers. This caution is to keep and to maintain the little child's unfailing faith, its blind trust, its unflinching hope, its unwavering loyalty, its calm sense of personal helplessness (humility), and its ever-growing love.

I gleaned this warning from studying the Master's own teaching, as follows:

> "Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.
>
> "And all things, whatsoever ye shall ask in prayer, believing ye shall receive."

Must we not, therefore, steadfastly maintain the powers of a little child, in order that we may "doubt not" (even once) and may keep on "believing" as we pray? Do we grown-ups not fail at these two points?

There are many of us who owe our desire to cease to be failures to that great-hearted, child-hearted, brave, wise, and fearless disciple and student, Mr. Griscom. Had you and I ever even started to do, what he so often told us to do, would we not be nearer now to all that he loved? As we read those guide-books and manuals of arms, that he has left for us in his writings, we shall each of us, find our own answer to the question "Why do I fail?" I have been trying to think what he

would have said. I have gone back over our talks, and have reviewed, in mind, his QUARTERLY articles. He never gave too strong meat to babes, so perhaps he never used the exact words I am going to suggest; but it seems to me that the attempt to use his fearlessness, in a search to find, at all hazards, the truth about oneself, might give us warrant to say that his answer to this question might well have been—"Because you choose to be a failure".

Let us, in love of his Master, and as a belated tribute to his loving efforts for us, make a new, a right, an irrevocable, choice today! Let us "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage", remembering that "the things which are impossible with men are possible with God", whose plenary delegate is our Master.

If we do this, shall we not get some inkling of the powers that lie within Mr. Griscom's oft-repeated: "We can do nothing without the Master's aid. I do not believe we could even make a bare living",—which has often been so meaningless to some of us?

Shall we not prove, with saint and mystic, "that there is power in humility and its consciousness of self-helplessness; indeed, that from humility alone does power spring"?

G. W.

God makes known his will to those who ask him in simplicity. Let him who has a state of life to choose, or who would desire to know what he should do for the sanctification of his soul, renounce, first, all natural inclinations, and place himself generously in the hand of God, firmly resolved to obey him. Let him then weigh the pro and con, meditating on some truth of Scripture, drawing the consequences which are the result, and applying them to the end for which God has created us. If he still doubt what part he should take, let him suppose himself on his death-bed, or at the last judgment, and then determine to do what he would wish then to have done.—IGNATIUS LOYOLA.

FROM A JOURNAL

I WAS thinking of Eldridge today, and of his disappointment at being removed still longer from the centre of things theosophic. At any rate, he is fortunate in being where he is, close to Nature, listening to the whisperings of the pines and hemlocks, drinking in the clear, crisp air, and breathing the serenity of those wooded slopes. So he would seem to have compensations for being removed so far from the rest of us, in being able to fortify himself inwardly against the day when he will return to this heavy, murky atmosphere, and the sensuous, psychic whirl and pressure of city life. In some respects he is rather to be envied than pitied in his temporary isolation, but he knows as well as I do that I would not change places with him. He would give a great deal to be here too, I know, where the fight is hotter, but where at the same time we have the encouragement and inspiration of so many fellow members to aid us in our efforts to "live the life".

A number of us met for lunch to-day,—it was missing him there which brought him to my mind—and as we sat and smoked over our coffee, a discussion took place regarding the significance of some of the events happening in the world. It was agreed that the Germans have succeeded in having the attention of practically every nation but France drawn off from enforcement of the terms of the Treaty. The activities of the Bolsheviki, which we have every reason to believe Germany instigated and has continuously aided and abetted, have resulted in a crushing defeat of the anti-Bolshevist forces in the South; but it was agreed that a far more serious and far-reaching development is the growing tendency to compromise with the Bolsheviki, and apparently to abandon all intention of outlawing them from any relations with civilized nations. It was pointed out that the present Ministry in Great Britain is reported to be about to conclude a trade agreement with Soviet Russia; also, that while it is true that our own Administration sometime ago announced to the world that it would not recognize Soviet Russia and would have nothing to do with the Bolsheviki,—should other countries follow the lead of Great Britain, it is decidedly a question how steadfastly the powers that be would adhere to that admirable profession, to say nothing of carrying it out by positive action, instead of maintaining a negative attitude of aloofness, and disinclination to do anything to put out the fire that we, by precept, example and encouragement, helped to start. So many of our bankers and business men are anxious to establish trade relations, not only with the Bolsheviki, but with the Germans, that there is every reason to fear that the Administration will be unable much longer to withstand the pressure being put upon it to follow Great Britain's example. We also discussed the disgraceful manner in which politicians are hedging and compromising, not only with this menace

from without, but with the fearfully ominous murmurings from within,—from a people weary of war, whose labouring class, as a unit, has come out in open defiance of any attempt on the part of their Government to drag them into war—not even war in defence of righteousness and for the life of civilization itself—and have threatened completely to tie up all industry if their demands are not heeded. One of our number remarked that these things are causing cold chills to run up and down the spines of many people, but that he feared that this was due to apprehension as to what might happen to their pocket-books, rather than to any anxiety lest the forces of evil should run amuck once more. Before we parted, we all agreed that the root of the trouble lay in a lack of knowledge of the fundamental principles of right living, and of the inspiration and help to make a sincere effort to carry them out, which Theosophy supplies; that it was a pity that the rulers of the nations did not possess some of the wisdom and insight of the QUARTERLY, which from the day of its signing declared that the Armistice was a hideous mistake—worse, a great wrong, because it was a compromise with evil;—and that if the evil with which Germany had identified herself had been crushed as it should have been, this latest monster would not have dared to raise its head.

Thinking about this luncheon conversation afterward led me to re-read the resolution passed by the Convention in 1919:

"*And whereas* in the conduct of that war when victory was within reach, a truce was declared by an armistice whose conditions were designed to preclude the possibility of further aggression of evil, but not designed to crush that evil;

"*And whereas* the armistice has been followed by the growth of anarchy and Bolshevism, the spread beneath the surface throughout the allied nations of the very evil that Germany personified,

"*Be it resolved* that compromise with evil is as wrong as is neutrality; and that Bolshevism is the very opposite of Brotherhood and of all for which The Theosophical Society stands."

One sees on every hand evidences of a disposition to compromise with evil—to do anything and everything to avoid becoming embroiled in another war. The "war to end all wars" has been officially declared ended, but the world is beginning dimly and in dismay to realize something of the truth of the prophetic words of this resolution. Our own country, alas! seems to have learned little from the Great War. We were suddenly awakened from our sleep of complacent self-indulgence to forget our selfish interests and to throw ourselves unreservedly into a great Cause for a few short months; but, as a nation, we seem to have relapsed into a worse condition than before, fatuously believing that we have performed a noble and unselfish service to humanity! Oh, the pity of it, that this beloved country of ours was so blinded by self as not to see the light sooner, resulting in our shamefully tardy entrance into the

War, and then to have lacked the insight and courage to insist upon no compromise with evil when the end was in sight! It occurred to me to ask myself: To what extent is the United States responsible for the present conditions in Russia,—for our example, aid and encouragement given to a "Revolution", which, under the guise of freeing its people from the shackles of autocracy, has rapidly developed into a wild orgy of anarchy and murder? How far has the preaching of "Democracy" as the panacea for all the ills of the nations, fanned to a flame this mad desire to throw off all restraint and discipline? Men say that the good common sense of the American people will prevent Bolshevism from making any headway here, and that the "staunch Americanism" of our people, as a whole, is untainted by the poison introduced, as they think, by a few foreign agitators. But students of Theosophy know better. We know that every one of us is tainted with this thing; that the battle is raging in the hearts of men everywhere, and that far from Americans being "separate" from this malign influence, we are completely enmeshed in it. Men shudder at the horrors perpetrated by the unrestrained Bolshevist; but is not the same evil spirit active in us, resulting in our daily committing offences which on their plane are fully as serious, if not more so than those we abhor in the Bolshevist? "Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma."

Recently I have read a most interesting little book by Mr. Judge, entitled: *Echoes from the Orient,* which has something to say bearing upon this subject. "The first Echo from the burnished and mysterious East which reverberated from these pages sounded the note of Universal Brotherhood. Among the men of this day such an idea is generally accepted as vague and utopian, but one which it will do no harm to subscribe to; they therefore quickly assent, and as quickly nullify the profession by action in the opposite direction. *For the civilization of today, and especially of the United States, is an attempt to accentuate and glorify the individual.* The oft-repeated declaration that any born citizen may aspire to occupy the highest office in the gift of the nation is proof of this, and the Mahâtmas who guard the truth through the ages while nations are decaying, assert that *the reaction is sure to come in a relapse into the worst forms of anarchy.* The only way to prevent such a relapse is for men really to practise the Universal Brotherhood they are willing to accept with the tongue. These exalted beings further say that all men are—as a scientific and dynamic fact—united, whether they admit it or not; and that each nation suffers, on the moral as well as the physical plane, from the faults of all other nations, and receives benefit from the others also even against its will." (The italics are mine.) This book was published in 1890, but the prophecy therein stated to have been made by the Mahâtmas of "a relapse into the worst forms of anarchy" is being fulfilled before our eyes today. It does not require much

elaboration of the fundamental principle involved to discover, among other things, that the "attempt to accentuate and glorify the individual" inevitably leads to its logical sequence—the accentuation and glorification of classes of individuals as against other classes, and the desire of one class, not merely to dominate, but to crush all others that do not servilely submit to it. The poison of "envy, hatred, malice and all uncharitableness" has pervaded the thoughts and hearts of large bodies or factions of men, who are seeking control of, or who temporarily hold, the reins of government, so that the thing has assumed a *quasi* political aspect. We know that it is one of the rules of the Society to have nothing to do with politics as such, but that nevertheless its members are pledged to loyalty to Truth and to principle. What are some of the eternal principles which are being so flagrantly violated today? Does it occur to us that the besetting sin of the age in which we live is separateness? The root of separateness is self-will, self-assertion, selfishness. Surveying the actions of men in the world today we run through the whole gamut of self-will, from the Bolshevist who aims to impose his will upon others at whatever cost—even murder—to the boarding-school girl sighing for "self-expression." Educators are encountering the same problem in their work, and are beginning to realize that the appalling amount of self-will exhibited even in very young children is a menace to all discipline and a barrier to the development of character. Physicians have found that one of the most frequent causes of insanity in children is self-will. In whatever direction we turn we find the tendency to "accentuate and glorify the individual" developed to a truly alarming extent.

We have seen some of the effects produced by the "glorification of the individual" in the events that are happening in the world today, and some of the results arising from compromise with evil. We, as students of Theosophy, should see more deeply into the spiritual significance of these things, both in our own lives and in the lives of those about us. Mr. Judge has told us that individuals as well as nations suffer from the faults of others; also that they receive benefit from the others even against their will. In times like these, when multitudes of men everywhere are throwing off all restraint, submitting to no authority whether of God or man, and seeking to promote only their own selfish interests as individuals or as a class, it is clearly the duty of those of us who have been permitted to see a little—even if only a very little—of the Light, to stand firm, to resist this flood of self-glorification and self-seeking which is all but engulfing the world, and thus to "try to lift a little of the heavy Karma of the world, and to give our aid to the few strong hands that hold back the powers of darkness from obtaining complete victory." The disciple who is filled with a sincere desire for unselfish service of humanity, knows that before he can help others he must, as *Light on the Path* puts it, have acquired some certainty of his own,—must have

discovered the seed of disobedience lurking within himself, and earnestly, diligently and prayerfully have set about its eradication.

This little primer of Theosophy—*Echoes of the Orient*—contains so much that explains present day problems—their causes and their remedy—that it is only another bit of evidence of what all students of Theosophy know, that the world today stands in great need of knowledge of the fundamental spiritual laws revealed by the Wisdom Religion, and through that knowledge to discover that all sin, and its consequent sorrow and suffering, arises from violation of those laws. Theosophy teaches that the only way in which the selfish, self-willed personality can be suppressed is through unselfish love of humanity, and, as Mr. Judge writes, "for men really to practise the Universal Brotherhood they are willing to accept with the tongue". (By the way, I think that this little book, the sub-title of which is: "A Broad Outline of Theosophical Doctrines", is an excellent one to place in the hands of those inquiring about Theosophy.)

In the silence of his forests and hills, Eldridge can look down upon all this beastly mess of which I have been writing. His physical surroundings, it seems to me, are typical of those we should all have inwardly, giving us the impetus to "lift up our eyes unto the hills, from whence cometh our help". Having obtained all the help and inspiration we are capable of receiving, we should then turn steadfastly to the task of doing what we can to "lift the heavy Karma of the world", and this, as we know very well, can only be accomplished by making a persistent, earnest effort to eradicate in ourselves those tendencies which we see reflected in the world about us.

H.

If thou sin once, thou hast need of one act of mercy whereby that sin may be taken away; if twice or thrice, or peradventure oftener, then thou wilt have need of as many acts of "mercy" as thy sins are in number.—JOHN FISHER.

God's love for poor sinners is very wonderful, but God's patience with ill-natured saints is a deeper mystery.—DRUMMOND.

TAO-TEH-KING

An Interpretation of Lao Tse's Book of the Way and of Righteousness

I

1. *The way that can be told is not the eternal Way. The word that can be spoken is not the eternal Word.*

Unnamed, It is the source of heaven and earth. Named, It is the Mother of all things.

He who is ever without desires sees Its spiritual essence. He who is ever under desire sees only Its limits.

These two, differing in name, are the same in origin. They are the mystery of mysteries. This is the door of spiritual life.

THE eternal Way, Tao, is the Logos, and was so rendered by the first translators of this text. In the older Shu-King is the sentence: "Let us learn all things in harmony with the Mind of God"; the Logos being the Mind of God, as well as the Word of God.

The Logos has two aspects: unnamed, and named; the unmanifest and the manifested Logos. From the manifested Logos comes the visible universe, the unity of heaven and earth. Heaven means here the immortal sea of spiritual consciousness; earth is the realm of manifested nature.

Desires, the innumerable attachments to the things of manifested nature, bind the conciousness to external things. Freedom from these multiplied attachments sets the consciousness free to return to its home in the sea of immortal consciousness. Yet spiritual consciousness and visible nature are not antagonistic; for nature is the garment of spiritual consciousness, the Word made manifest in external life. Therefore he who relinquishes attachment to external nature finds his way to the spiritual consciousness which is the Life behind nature. He finds the Way, the door of spiritual life.

2. *When all men have learned the beauty of righteousness, the ugliness of sin is understood.*

When all men recognize goodness, then evil is understood.
In the same way, the manifest and the unmanifest define eachother.
Difficult and easy define eachother.
Long and short reveal eachother.
Height and depth manifest eachother.
Musical notes and the tones of the voice determine eachother.
Former and latter define eachother.
Therefore the Master works without working.

He teaches in silence.
Then all things come into being, and he gives them fruition.
He brings them into being, yet seeks not to possess them.
He perfects them, yet seeks no reward.
When his work is accomplished, he remains detached from it.
He seeks no glory, and is therefore glorious.

Lao Tse is seeking to make clear the relation of the unmanifested and the manifested Logos to eachother, as poles of the same Being. Spirit and matter are neither separated nor antagonistic; they are two aspects of the One. While the One is undivided, it remains unrevealed. Only by differentiation, by polarization into Spirit and matter, are the supplementary natures of Spirit and matter made apparent.

This, Lao Tse makes clear by similes: beauty and ugliness make eachothers' nature manifest; righteousness and sin bring eachother into clear relief. Long and short, high and low, define eachother. So Spirit and matter, subject and object, perceiving consciousness and what is perceived, define eachother.

Spirit is the positive, matter the negative pole. The Master, he who has relinquished all attachments to the things of matter, he whose consciousness has returned to the immortal sea of consciousness, thereafter works with Spirit. As Spirit works unseen, behind the veil of matter, so he works. As the divine Word teaches in silence, so he teaches. The laws of the working of Spirit are manifested in everything he does. Like Spirit, he is creative; like Spirit, he seeks no personal reward. Like the hidden Spirit, he seeks no glory; therefore, like the hidden Spirit, he is eternally glorious.

3. *The seclusion of the Masters keeps the world from strife.*
A low esteem of wealth keeps the world from covetousness.
When objects of desire are hidden, men's hearts are undisturbed.
Therefore, where the Master rules, he empties the heart of desires. He fills the inner nature. He strengthens its bones.
He constantly stills the mind and abates desires.
Those who have knowledge, he restrains from bondage to action.
He himself stands free from bondage to action; therefore all whom he rules abide in quietude.

It would appear that Lao Tse consistently uses the similitude of the king and the kingdom in exactly the sense of the New Testament: the divine kingdom, the kingdom of heaven. The phrase for the kingdom, the empire, in the original: "that which is under heaven," makes still clearer the already transparent meaning.

The ruler of the kingdom is the Master; the kingdom consists of those who, loving the Master, obey him, rejoicing in his rule.

Without doubt, Lao Tse has also in mind the ideal government of an earthly kingdom. There is no contradiction in this. The ideal for an earthly kingdom is, that it should be governed by a Master; that the divine will should be done "as in heaven, so on earth." Only then can the kingdom come.

But the time is not yet come. It can only come through general obedience to spiritual law. While rebellion against divine law is rife, the coming of a Master brings only strife and hostility. Therefore the seclusion of the Masters keeps the world from strife.

Lao Tse again makes this clear by similes: When wealth is exposed to those whose hearts are full of greed, covetousness is fanned into flame. In exactly the same way, the coming of the Master to a world full of evil and rebellion, inflames evil and rebellion. Therefore a Master has said: "If I had not come, they had not had sin."

But, even though not publicly recognized, the Master has his kingdom, in the hearts of his disciples. There he rules, emptying their hearts of desire. He enriches the inner nature, and builds the frame of the spiritual man. He stills the material mechanism of that mind which has been formed to "think matter." As the intelligence of his disciples awakens, he teaches them to keep their hearts free from bondage to action, from the thirst for personal reward; he makes clear to them that their right is to the action, but not to the personal reward; not to the result, as it may feed and flatter the lower self in them. And he has the power thus to rule and teach, because he himself stands free from bondage to action; therefore all whom he rules, his disciples, abide in quietude of heart; toiling in his work, but for the work's sake, without thought of personal reward.

4. *The Way seems empty. As it is tried, it is found inexhaustible.*
Oh, how profound it is! It seems to be the Forefather of all beings.
It quiets impetuosity. It looses bonds. It tempers its splendour. It follows lowliness.
Oh, how pure it is! It seems to abide for ever.
It is the Son of I-know-not. It seems to have been before the Lord of Heaven.

The carnal mind, says Saint Paul, is enmity against God. Therefore, to the carnal mind, the mind full of desire, bound by innumerable appetites and attachments to carnal things, the Way appears not merely empty; it is altogether invisible.

But when, through the revulsion from carnal things, the little spark in the heart begins to seek and to find the Way, then it is found to be an infinite Way, whose treasures are inexhaustible.

The Way is the Life; not a static, arrested Life, but Life moving ever from glory to glory; therefore it is called the Way. And this Life,

which ceaselessly progresses toward new splendours, is the Forefather of all beings.

When the Life and the Light take up their dwelling in the heart made empty of desires, impetuous desire is stilled. The bonds of attachment to the things of desire are loosed. The captive heart is made free. But the infinite Light does not shine forth in full radiance in the beginning, to dazzle and blind the eyes of the disciple. Its splendour is tempered for his growing sight, while that sight is yet dim. The Way is the way of humility.

As the Way is followed, it is found to be the path of all purification; it reveals itself as the eternal Way.

As the unmanifested Logos, the Way is the Firstborn of the Unknowable, Son of the hidden Father. From the unmanifested Logos spring the creative Powers; therefore it antecedes the Lord of Heaven.

5. *Heaven and earth are without partiality. They regard all creatures as the dog (of straw in the sacrifice).*

The Master is without partiality. He regards mankind as the dog of straw.

The Being that is between heaven and earth is like the bellows of the forge, empty, yet possessing power. Put in motion, it sends forth more and more.

He who would tell the Way, soon becomes silent.

It is better to follow the way of work with detachment.

The straw dogs are placed on the altar, to ward off evil. They are honoured with gifts. But, when the sacrifice is ended, they are thrown away.

Lao Tse takes this as a symbol of impartiality. Heaven and earth are impartial, giving sun and rain alike to the just and the unjust. So the Master is impartial, without predilection, without favoritism, giving his life for the just and the unjust.

The same high virtue of impartiality, which is ideal justice, is enjoined by the Bhagavad Gita:

"He who is free from over-fondness, from partiality, meeting glory and gloom alike, who exults not nor hates, his perception is set firm."

And the same impartiality is taught in another way by the Western Master:

"Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Since heaven and earth, Spirit and matter, are the two poles of the manifested world, that world itself is the Being between them; at first, before the beginning of Time, still and motionless; then, when the dawn comes, gradually stirred into manifestation.

But the divine Way, the Way of divine things, is so full of infinities, that he who seeks to tell it in words, is soon reduced to silence.

Better than words, to reveal the Way, is the following of the Way itself, by the path of disinterested obedience, the path of work without attachment.

Perhaps the best description of that path is to be found in the second book of the *Bhagavad Gita,* just quoted:

"Thy right is to the work, but never to its fruits of personal reward; let not the fruit of thy work be the motive, nor yet take refuge in abstinence from works.

"Standing in union with the Soul, carry out thy work, putting away attachment, O conqueror of wealth; equal in success and failure, for equalness is called union with the Soul."

But the principle of detachment, of high disinterestedness in work, is the main theme of the *Bhagavad Gita,* running through it all like a thread of gold. And in this principle of detachment, the Gita most closely approaches Lao Tse's teaching.

6. *The spirit of the valley dies not. It is called the mysterious Mother.*

The door of the mysterious Mother is called the source of heaven and earth.

It is eternal and seems to manifest itself.

He who enters into it, finds rest.

The spirit of the valley is Humility. For only through humility is it possible to find the Way. The whole personality must be dissolved. The nothingness of self must be realized through and through, in will as well as in thought, before the light from within can illumine the heart.

When through humility the Way is found, it is found that the Power of the Way is the Life and source of all things. The mysterious Mother is called in India the feminine Viraj, or Vach, the feminine aspect of the Logos; that which Saint Paul calls the Wisdom of God and the Power of God; namely, God's power to make things manifest. This mysterious Mother, this formative Power, is eternal, and seems to manifest itself; the manifestation is a seeming, in the sense that it is not eternal. For only the Eternal is, in the fullest sense, real. All that is put forth in manifestation, will, in the fulness of time, be withdrawn from manifestation. He who would find rest, must seek it, not in manifested things, but in the Life which is behind manifested things, in the Logos, which, in all spiritual scriptures, is called the everlasting Home.

7. *Heaven and earth endure.*

If they endure, it is because they live not for themselves. It is because of this that they endure.

So the Master puts himself after others, yet remains the first.

He is detached from his body, yet conserves his body.

Is it not because he has no desires for himself, that all his desires are fulfilled?

Again, the teaching of high disinterestedness, of detachment from the desire of personal reward. Heaven and earth are impartial, sending sun and rain upon the just and the unjust. Heaven and earth are free from self-seeking, and therefore they endure for ever. The Master is, like the great Life which breathes through heaven and earth, impartial and free from self-seeking. Therefore let the disciple also be rid of all the wills of self.

8. *The spirit of goodness is like water.*
Water excels in doing good to all, yet strives not.
It seeks the lowly places rejected by others.
Therefore he who is like this, draws near to the Way.
His chosen dwelling place is in humility.
His heart loves the depth of the abyss.
His gifts are given with impartial love.
He speaks words of faithfulness.
His government brings peace.
He is skilful in all he undertakes.
He acts in all things with timeliness.
He strives against none; therefore he is not opposed.

The most fitting commentary on Lao Tse's words concerning water, and, in general, what he says of the beneficence of heaven and earth, is the hymn of Saint Francis of Assisi, called the "Praises of the Creatures," more generally known as "The Canticle of the Sun." The quotation which follows is taken from the translation which Father Paschal Robinson has made from the earliest Italian manuscripts:

"Praise be to Thee, my Lord, with all Thy creatures,
Especially to my worshipful brother sun,
The which lights up the day, and through him dost Thou brightness give;
And beautiful is he and radiant with splendour great;
Of Thee, most High, signification gives.

"Praised be my Lord, for sister moon and for the stars,
In heaven Thou hast formed them clear and precious and fair.
Praised be my Lord for brother wind
And for the air and clouds and fair and every kind of weather,

By the which Thou givest to Thy creatures nourishment.
Praised be my Lord for sister water,
The which is greatly helpful and humble and precious and pure.
"Praised be my Lord for brother fire,
By the which Thou lightest up the dark.
And fair is he and gay and mighty and strong.
"Praised be my Lord for our sister, mother earth,
The which sustains and keeps us
And brings forth diverse fruits with grass and flowers bright.
"Praised be my Lord for those who for Thy love forgive
And weakness bear and tribulation. . . ."

Here we have exactly the thought of the likeness between water, which is greatly helpful and humble and precious and pure, and those who, for love, forgive and bear weakness and tribulation, which Lao Tse had expressed seventeen or eighteen centuries before Saint Francis.

9. *It is better not to fill the vessel than to try to carry it when quite full.*

The blade that is over-sharpened loses its edge, even though it be tested with the hand.

The hall that is filled with gold and jade cannot be guarded.

He who has honours heaped upon him, and thereby grows proud, draws down misfortune upon himself.

He who has done great things and gained renown should withdraw himself.

Such is the Way of heaven.

These vivid parables instilling moderation and humility hardly need any comment. The last phrase but one is thus interpreted by one of the Oriental commentators:

"When a hero has accomplished great things and gained renown, let him realize that life is like the illusion of a dream, that riches and honours are like floating clouds. When his time comes, he must let slip the bonds of the heart, escaping from his earthly prison, and, rising above creatures, become one with the Way."

10. *The spiritual should rule the psychic nature.*

When he is one-pointed, these act in consonance.

When he masters the bodily powers, rendering them obedient, he is as one new born.

When he frees himself from the illusions of the mind, he puts away all infirmities.

If he would guard the people and bring peace in the kingdom, let him work with detachment.

When he accepts the opening and closing of the gates of heaven, he rests like a brooding bird.

Though his light penetrates everywhere, he appears as if knowing nothing.

He brings forth beings and nourishes them.

Though bringing them forth, he is without the desire of possession.

He cherishes them, yet looks for no reward.

He rules them, yet without dominating them.

This is called perfect righteousness.

Here again very little comment is needed, though it may be of interest once more to quote an Oriental commentator:

"The nature of the holy man is serene and at rest, the spiritual part of his being is invariably set firm, and is not drawn awry nor perverted by material things. Although the spiritual soul has taken the animal soul for its abode, yet the animal soul obeys it in all that it undertakes. The spiritual principle commands and directs the animal principle. The men of the multitude subject their natures to external things, their hearts are troubled, and then the spiritual soul is dominated by the animal soul. Lao Tse teaches men to hold the spirit firm, to rule the sensible nature, so that these two act together." C. J.

(*To be continued*)

Simplicity of intention, setting our hearts on accomplishing God's will alone, and minding neither reputation, popularity, comfort nor success—this is the only way to gain peace.—DIGNAM.

I have made a compact with my tongue never to speak, and with myself never to act, so long as my heart is troubled.—FRANCIS OF SALES.

STUDENTS' SCRAP BOOK

The Pineal Eye

STUDENTS of *The Secret Doctrine* will remember a fascinating section entitled "The Races with the 'Third Eye'", from which a few lines may be quoted: "The 'deva-eye' exists no more for the majority of mankind. The third eye is dead, and acts no longer; but it has left behind a witness to its existence. This witness is now the Pineal Gland" (II, p. 295, 1888).

That this fact is completely recognized by biologists today, may be shown by a quotation from Mr. C. W. Beebe's delightfully written and excellent book, *The Bird:*

"Fishes, frogs, lizards, birds, and mammals, through all the ages, have depended on these two eyes and have found them all-sufficient; but there are hints that once, long ago, the ancestors of all the higher animals had a sense-organ, probably of sight, like that of the mythical Polyphemus, in the centre of the head. In lizards this vestigial organ is sometimes quite well developed, having a nerve which leads up from the centre of the brain to a kind of translucent, lens-like scale which lies among the other scales of the skin, upon the centre of the forehead. In the long-extinct Ichthyosaurus this median eye was probably functional. In an embryo chick of even the third day this organ is remarkably prominent; but although traces of it always remain, yet it fades away to a vestige. Look with a hand-lens at the head of a polywog, and see the whitish dot between the eyes; or when you touch the 'soft spot' on the head of a human baby, let it recall the strange third eye of which it is the cause" (p. 478).

Mr. Beebe has very illuminating pictures of the "pineal eye" in the lizard and the embryo chick, to which students are referred.

It may be interesting to quote, from the Guatemalan Popol Vuh a passage, cited in an earlier number, depicting one of the "races with the third eye":

"Intelligence dwelt in them. They looked, they raised their eyes, their vision embraced all things; they beheld the whole world, and, when they contemplated it, their vision turned in an instant from the vault of the heavens, to regard anew the surface of the earth. Things most deeply hidden they saw at will, without need of moving beforehand; and when they turned their vision upon the world, they beheld all that it contains. . . ." (The Theosophical Quarterly, October, 1919, p. 120.)

There are several references to the Popol Vuh in *The Secret Doctrine.*

It is of high interest to find in Mr. Beebe's book an intuitive glimpse of another idea which recurs throughout *The Secret Doctrine,* that of returning cycles of Manvantaras:

"The beauty and genius of a work of art may be reconceived, though its first material expression be destroyed; a vanished harmony may yet again inspire the composer; but when the last of a race of living beings breathes no more, another heaven and another earth must pass before such a one can be again."

According to *The Secret Doctrine,* this is exactly what does happen and has happened for ages. The memory of the vanished form remains in the mind of the "composer," in the thought of the Logos and the Divine Architects, who bring it forth again to the light of day when the cycle of its manifestation returns.—C. J.

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Lemurian and Atlantean Fish and Plants

Few books with a more pervading charm of personality, of style and theme, have appeared during the last twenty or thirty years than the five volumes entitled *Memories of the Months,* by Sir Herbert Maxwell, who has many titles to fame, not the least of which is, that he was the author of the Wild Birds Preservation Act.

Speaking of the Problem of Dispersal as illustrated by some of the smaller fresh-water fish, he says:

"Consider, for example, the suggestions offered by the genus Galaxias, consisting of about fourteen species of small fresh-water fishes confined to the southern hemisphere. . . . The important fact is that one species, Galaxias attenuatus, is identical in Tasmania, New Zealand, the Falkland Islands, and the Fuegian region of South America. It almost amounts to an axiom of evolution that the same species does not take independent rise in areas remote from each other. Yet this little Galaxias cannot be an immigrant into South America from Australasia, nor vice versa. Thousands of miles of salt water bar the way. The suggestion is obvious that in the Tertiary epoch terrestrial connection existed between South America and Australasia, and that Galaxias preserves unchanged the features of ancestors which existed anterior to the severance of the two continents. . . . Coming now to the northern hemisphere, there is to be noticed the presence of several identical species in Europe and North America. . . . In the burbot (Lota vulgaris) we come to a fish singular in many respects, among others, that it is the only fish of the cod family inhabiting fresh water, and not only so, but absolutely impatient of salt water. Practically it is a hake, and at a remote period probably was a marine fish. But at the time when it acquired the exclusively fresh-water habit there must have been terrestrial connection between Europe and America, for the burbot is now the same in both these continents, though it does not extend into Asia (Third Series, pp. 49-52).

Speaking of "a lovely little plant, the bog asphodel (Narthecium ossifragum), of which the blooming season exactly corresponds with the sweet o' the year," Sir Herbert Maxwell says:

"This delicate little lily contains a mystery in its modest frame. It is a native of the northern parts of both Europe and America, yet it does not occur in Asia, as almost every other plant does which is found wild in the other two continents; nor does it extend into the Arctic Circle, whence such plants as bearberry, common ling or heather, bracken, wintergreen, Loiseleuria (our only British rhododendron), and the lovely Linnæa, have descended from a common centre into all three segments of the northern hemisphere. . . . How, then, is its existence to be accounted for on both sides of the Atlantic Ocean? Shall it be subpœnaed some day as a witness for the lost continent Atlantis, like that apparently insignificant, but, as we are informed, highly significant little fish, the so-called Australian trout (Galaxias)?" (p. 155.)

Elsewhere, speaking of the Bee and Fly and Spider orchids, Sir Herbert Maxwell writes:

"How shall we attempt to account for these and scores of other instances of deliberate deception? Plants, so far as we are informed, are destitute of will or intelligence; even if they possessed them, it is not possible to understand how they could modify their own structure. Yet it is almost equally difficult to imagine the Ruler of the universe occupying Himself in imitating some of the humblest of His creatures, such as spiders and bees, in order to protect others still more humble, such as orchids. . . . For some purposes it is to be greatly regretted that we have abandoned our belief in fairies" (First Series, p. 81).

Here is really a hint of the elemental powers which, under the guidance of higher Architects, do, in fact, carry on this work of shaping and moulding, according to *The Secret Doctrine*.—C. J.

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On Mummies

The other day I picked up a book on Egypt (*The Eastern Nations and Greece,* by Myers) and opened it at the sentence: "The first need of the soul was the possession of the old body, upon the preservation of which the existence of the soul depended. If the body should waste away, the double, it was believed, would waste away with it. Hence the anxious care with which the Egyptians sought to preserve the body against decay by embalming it."

It occurred to me that, as the astral body or double does not disperse until the physical body is disintegrated, the Egyptians thought that by preserving the physical they could keep the astral body in existence until the return of the reincarnating Ego, which would then incarnate with the same astral body and so preserve the form, memory, and physical aptitudes of its past life.

For what other reason did the Egyptians so carefully preserve the body, and surround it with objects calculated to attach the astral body and to maintain in it the memory of life? Offerings of food, not merely actual food, but images of food were left for it: the tomb was decorated with representations of events in which the deceased might be supposed to be peculiarly interested. Even his life-like wooden or limestone statue was left as a mould to which the memory might cling.

We know that the Egyptians thought that the astral body only would be detained with the body, because, in the papyri found with the dead, the principles of man are divided into three parts, the *ka,* the *ba* and the *khu,*—astral double, soul and intelligence or spirit.

Sir E. A. Wallis Budge, in his description of the funeral of Ani, says: "Meanwhile it was decided that Ani's funeral should be one of the best that money could purchase, and as, while he was alive, he was thought to be in constant communion with the gods, his relations ordered that his body should be mummified in the best possible way so that his soul (*ba*) and his intelligence (*khu*), when they returned some thousands of years hence to seek his body in the tomb, might find his *ka* or genius there waiting, and all three might enter the body once more and revivify and live with it forever in the kingdom of Osiris. No opportunity must be given to these four component parts of the whole of a man to drift away one from the other, and to prevent this the perishable body must be preserved in such a way that every limb of it may meetly be identified with a God and the whole of it with Osiris, the Judge of the Dead, and King of the Nether World" (*The Mummy,* p. 159).

This might seem to indicate that the Egyptians believed in the physical resurrection of the body, though we are told that their real doctrine did not differ from that of the Christians who believe in the resurrection of a spiritual body.

Why, then, did the Egyptians mummify the body?

I spoke of my conjectures to a friend. He said he had often speculated on the subject, himself, but that while he agreed with me that the purposes of the Egyptians were in the nature of black magic, he disagreed as to their motive and results.

After all, it is only the Dynastic Egyptians known to us who mumified the dead. The Peruvians, who descended from a race holding similar beliefs, had the same custom, and probably both peoples did so only in perversion of an earlier ritual, unconscious of its real signification, and perhaps, directed to it by consciously evil minds.

He said that, in his opinion, the Egyptians probably hoped, by prolonging the existence of the body with its lower skandhas of earthly passions beyond the regular cyclic period for the reincarnation of the Higher Ego, to escape from the lower elements entirely by default, so to speak, and in this way to avoid a certain measure of their "bad karma".

As a matter of fact it would be impossible for the skandhas to re-form before the total dissolution of the physical and astral bodies, and thus the Ego would be detained indefinitely in some plane of Devachan, or else in total unconsciousness. He also suggested that the life of the average Egyptian, more strenuous than that of the tired business man, and in the degenerate days thoroughly disillusioned, was such as to make him desire long periods in Paradise, or of sleep.

Yet another friend suggested that the motive of the Egyptians, when preserving the physical body, was the belief that, in this way, they could more easily recover the memory of the immediately preceding life, when reincarnating. The theory was, either that the astral body and the skandhas could reabsorb physical particles from the mummy, or that the preservation of the physical body tended to preserve the grosser particles of the astral body, and, in one way or the other make it easier to establish connection with the physical and lower astral memory of the previous incarnation.—JEUNESSE.

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RIGHT RECEIVING

There is a grace of right giving. It is not easy to give. Some people become self-conscious when making a gift and hide their embarrassment behind brusqueness. Others, through lack of self-confidence, strain the situation through their efforts to evoke appreciation of their offering. Others, again, seem unable to let go of their gifts, clinging to them in their minds for days after they have been presented. To give with grace, to give rightly, generously, without taint of self, makes it easier to receive: and it is far more difficult to receive with grace than to give. For one thing, rightly to receive requires a far higher degree of generosity than is needed by the giver. To receive should be the supreme expression of giving. To give or to receive anything, from the most ordinary gift or service, up to that which involves the greatest sacrifice, puts to the test every quality of heart, of insight, of sympathy, which both giver and receiver may possess,—or which they may lack. But rightly to receive requires all three of the so-called theological virtues of faith, hope, charity. And the trouble is that most people imagine it is easy to receive, and not so easy to give, just as they think it easy to live and not so easy to die. But just as death is the quintessence of life—its concentration in a moment of time—so the act or art of receiving is the quintessence of the act or art of giving, and the most revealing of all tests of what a man is.—T.

ON THE SCREEN OF TIME

"THE lesson of the past quarter," echoed the Student. "You want me to tell you the thought which has bitten most deeply. I see. You purpose to turn the next "Screen of Time" into an experience meeting. Well,—I am willing. But I cannot claim to have made a discovery. I have merely come to a fixed conclusion, although, perhaps, after all, that means the same thing! In any case, my conclusion is that there is not one man in a hundred thousand who has the slightest mental conception of self-consciousness. It is not only that he possesses none: he cannot even imagine what it means. Students of Theosophy constantly use the term, and, like a great many other English terms they use, it is as meaningless to most people as Hebrew or Sanscrit. In fact, it would be less misleading to use a Sanscrit word, because, in that case we should know it could not be understood, and we should perhaps explain it, while, because we use an English term, we infer that it must be intelligible."

"Before you have finished," the Historian interrupted, "I assume you will tell us just what you mean by the term self-consciousness."

"As I see it," the Student replied, "the term means 'consciousness in a higher self, from which a lower self is observed.' Strictly speaking, it must mean 'consciousness centred in, and aware of itself, as the immortal self,'—the self which recognizes the personality as transitory, and itself as eternal. One of the saints made a practice of asking himself constantly about all things, 'How does this look in the eyes of the Eternal?' He did this so as to see the things of daily life in true perspective. It enabled him to look down upon himself and his feelings, and perhaps upon his thoughts also, which a truly self-conscious person does habitually while thinking. The processes of the mind are seen as entirely separate from the self. This, of course, is one of the meanings of detachment.

"It is difficult to realize, in my opinion, how very few people are self-conscious. For one reason, many are so absorbed in their own thoughts and feelings, that they remain permanently inside of them. Like children, they are 'absorbed absolutely in their own world of fancy.' They never see facts except as reflected in the distorting mirror of their own desires, fears, and self-interest. As a witty Frenchman, André Beaunier, expressed it,—'There are people who, when it rains, wonder what they have done to irritate God.' They live in a universe of which their own ego is the centre, and just as it used to be supposed that the sun, moon and stars exist solely as lights for the earth, and for the benefit of man, so these self-centred people, though quite unconsciously, proceed on the theory that their family, friends and neighbours exist to serve them. It is a characteristic of childhood, and, in a young child, is often

very winning. In a grown-up person, it is deplorable,—particularly when accompanied by intense mental activity, as it sometimes is, although the majority of those who have not developed self-consciousness are mentally dumb, like cattle. They ruminate; they do not think."

"Do you suggest that no one who is self-centred can be self-conscious?"

"I do not; because, for lack of a better term, we sometimes describe people as self-centred who are morbidly introspective. They are partly self-conscious, but, instead of looking down upon their mental and emotional states from a higher level, with detachment, they look at them sideways, from the plane of the mind, and identify themselves with the thoughts and feelings which they are examining. The vain man is always wondering what other people think of him. (The very vain man does not wonder, but takes it for granted that other people think of him as wonderful!). The proud man is interested chiefly in what he thinks of himself. The wise man, who is the humble man, is concerned solely with what God, or his Master, thinks of him. The wise man, therefore, is obliged to see and judge himself from the highest level of consciousness which he can reach. He is self-conscious in the higher sense."

"I have been thinking about your definition of self-consciousness," said the Sage. "Must we not include more than you suggested, or, rather, does not your definition assume an understanding which does not exist? You said, I think,—'consciousness centred in, and aware of itself, as the immortal self.' You have in your mind that, because aware of itself as the immortal self, consciousness must necessarily be aware of the whole range of its activities, and that the sphere, which is sub-conscious in most people, has now been brought into full observation. I doubt whether most people would know that that is what your words imply."

"I agree with you," commented the Student. "It was stupid of me. Please proceed."

"Perhaps this diagrammatic figure will help us. Imagine your consciousness represented by a horizontal line. Below it is a vast sphere which we will call the sub-conscious mind. It is made up of elementals. They are conscious centres of desire. They constitute the instinctive self. Some of these elementals are bad. Others are not. Among them is the instinct of self-preservation, which, if it be more powerful than a man's ideals, becomes his enemy and may destroy his soul. If, however, it remains a man's servant, as it should, it may be regarded as wholly good.

"The trouble is that most people are worked, like marionettes, by their own elementals, whose desires they make their own. In most cases, even those people who have reached the stage of self-examination will attribute some word or act of theirs to a motive which came into their minds after they had spoken, as a presentable motive, while in truth they

have been actuated by an entirely different motive, of which they were not conscious, and which originated in some elemental of vanity, or lust, or irritation, or desire for comfort, or what not.

" 'Sub-conscious' means outside of consciousness. In other words, there is a large part of himself in which a man is not conscious at all. When he is fully self-conscious, he will know and understand every one of his elementals; he will be conscious in every atom of his lower nature. That which was hidden or 'occult' will be revealed to him.

"What is true of the lower nature is equally true of the higher: that which was hidden or 'occult' will be revealed to him as he becomes self-conscious. Just as beneath the horizontal line, diagrammatically representing the ordinary level of consciousness, there is a vast sphere which we have called the sub-conscious mind, so, above that line, is a vast sphere which we may call the supra-conscious or supra-liminal mind. I do not mean, of course, that there is no consciousness on those 'beneath' or 'above' levels; I mean that only the exceptional man is aware of that consciousness: he has not extended his range of awareness to those planes. His consciousness functions on a single level. He has a two dimensional mind. He is unable to look down from above on his mental and emotional activities. He sees them, if at all, sideways, from their own level. They are as much 'himself' as that in him which observes. The man who has attained to any degree of self-consciousness, looks down on his lower nature from some height above it, and knows at least of the existence of strata above his normal level of consciousness, to which he can rise by prayer and meditation, and on which he aspires to live permanently."

"I confess," said the Engineer, "that I have not given much thought to the exact meaning of self-consciousness. It is evident, from what you have brought out, that it is not a static state, but that your hypothetical horizontal line is constantly moving up and down, as a man's centre of consciousness changes from higher to lower and back again. Further, because man, as Hermes said, is the mirror of the universe, it follows that we contain within ourselves, though not yet developed, the full possibilities of divinity on the one hand and of evil on the other hand. Consequently, no one can have attained the full measure of a man—to full self-consciousness—until he has identified himself with the Higher Self, the Atma; has become aware of, and has conquered, the whole gamut of evil, and has, in brief, become a Master. From that standpoint, such people as ourselves have merely touched the fringes of self-consciousness."

"True," answered the Sage; "but I am inclined to believe that there is a difference in kind, rather than in degree, between those people who have no self-consciousness and those who have some. I believe that self-consciousness is comparatively rare among human beings, and that those who have not attained it, are not really human, but are incarnated human elementals, who perhaps are not even intended to become men and women,

in the true sense, until the next manvantara,—until the next great cycle of evolution. Russia, to my mind, is a nation which consists almost entirely of elementals, and which happens, for the moment, to be controlled by the worst among them."

"Madame Blavatsky was a Russian," the Visitor suggested.

"Yes, and Christ was a Jew," the Sage retorted. "Many human beings have been born in Russian bodies, but the Russians always killed them when they could,—witness the late Czar and his family. You will find, however, that most Russians of that calibre have been of mixed blood. The Czar's mother was a Dane."

"You people are much less intelligible when you talk in this way, among yourselves," the Visitor grumbled, "than when you speak in public at meetings of the Society. Your explanation of self-consciousness has been fearfully abstract. You have not been using what Quiller-Couch calls active verbs and concrete nouns. I think it is because, at an open meeting, you would instinctively sense and be impressed by the lack of response in your audience, and you would then take extra pains to illustrate your thesis by means of concrete examples. For instance, when one of you said that the average man does not think, but ruminates, what did you mean?"

"I meant," said the Student, "that if you could look into the head of a farm-hand, walking down a lane, you would probably find it empty, except for this sort of thing: 'That there cow . . . that there cow (many times repeated) . . . must milk it . . . must milk it' (five hundred times repeated). Or, in the head of some fashionably dressed woman driving up Fifth Avenue, you would perhaps find nothing except the face of another woman, and the word 'cat,' pronounced inaudibly, for an hour at a time . . . But I do not believe illustrations are necessary. When people read they have time to think, and so to turn general statements into concrete instances from their own experience. It is different during a speech."

"Before we leave the subject," said the Ancient, "I should like it made clear that we do not limit the use of the term, self-conscious, to the highest degree of its attainment; we do not suggest that no one is self-conscious until he has identified himself with Atma-Buddhi, the Spiritual Soul. On the contrary, up to a certain point, development in selfishness follows the same path as development in spirituality (the left-hand path produces many results which are similar to those of the right-hand path). The difference is one of motive. For his own selfish purposes, a man of business may develop, by self-discipline, a far more acute self-consciousness than an unselfish and sincerely religious man, who has not been taught self-discipline. The business man may have trained himself to be keenly aware of what he is doing, of how he is sitting or standing, of the expression on his face and in his eyes, of what he is saying and why—as all of us always should be,—while the man who is

merely good may be blissfully but stupidly unconscious. A trained musician is self-conscious in his fingers, and perhaps nowhere else. A disciple must in time become as self-conscious all over and through himself, as a pianist is in his fingers. He must watch and train himself, from a sense of religious duty.

"The fact remains that, whatever the motive of its development, self-consciousness is by no means confined to good and unselfish people. Quite the contrary,—unfortunately . . ."

"It is your turn," said the Recorder, addressing the Scientist. "What will you give me for the 'Screen'?"

"That cleanliness is *not* next to godliness," he answered. "That is one of the lessons which the last quarter has impressed vividly upon me. I visited a certain monastery. It shall be nameless. I was hunting for an old book. The monks were kind, and I am grateful. But I wish they had been clean! It was horrible. And what an impression to make on a visitor and a heretic! A Christ-like life and a dirty one: was that their idea? I realized afterwards that 'cleanliness is next to godliness' has done an immense amount of harm. Cleanliness is an essential part of godliness. It is just as important as honesty. And it involves hard work and constant attention. Because people swish themselves with cold water once a day, and brag later that it froze on them before they were dry,—they imagine that they have proclaimed their cleanliness and can defy all comers. Heaven help you if you get too near them! It is an unpleasant subject, I grant you. But I have suffered enough. A person who calls himself religious, ought to be immaculate."

"You are savage," laughed the Student.

"So would you be, if you had sat for an hour in the library of that monastery, with a monk within range on either side of you. But it goes deeper than that, seriously. It makes me angry that people should use religion as an excuse for their dirtiness. They say they have no time (they eat none the less). They regard attention to cleanliness as worldly. I wish that it were a characteristic of worldliness. The world would be a much nicer place to live in. Cleanliness is as rare as real attar of roses. Clothes ought to be hung up and aired every night. So far as I know, very few people do that. No man deliberately wants to be an offence to his fellows. He believes himself to be clean, just as he assumes he will go to heaven. He should darkly suspicion that he will go to hell and that meanwhile he is horribly dirty,—and he should act accordingly. Soap and hot water, nail brush and scissors, tooth brush and tooth paste, should be essentials of his religion. Christ was the only great religious teacher who does not seem to have included cleanliness among his rules for daily life, and this was only because he came, not to destroy, but to fulfil the law and the prophets, and these had damned the unwashed man and woman ages before and repeatedly thereafter. Buddha insisted upon cleanliness; and one thing I would wish, for the honour of The Theo-

sophical Society, is that its members should be distinguished above all others for their scrupulous and unremitting obedience to this basic law of the really religious life."

The Scientist had shot his bolt. He turned to the Lawyer.

"You will think, perhaps," the Lawyer responded, "that the thought which has bitten me most deeply during the past quarter, has not been particularly cheerful or even helpful. I have been imagining my own death, and what I shall think and feel when, looking back over my life from beyond, I realize that I can no longer speak or act,—that, so far as this life and environment are concerned, my chance is of the past. It has made me desire desperately to live for several years longer! Such a wasted life: such marvellous opportunities and so little accomplished! There are people who believe I have helped them, and who, if I were to die tomorrow, would be glad if they could help me in return. If they mean it, what a chance for them! I shall need their prayers as starving men need food. I shall need their work, their efforts, their sacrifice. My only justification, and, I am afraid, the only upward movement in my soul, will be derived from the fruit of their hearts and wills,—from the people who believe I have helped them. For a variety of reasons they will doubt my need. They will imagine that because I have worked, I shall be well provided for. True, I have worked, and often against the grain. But what of that? I have had opportunities, blessings, spiritual support, beyond all reckoning; and the point is that I know, as no one else can know, that I have used about one per cent of these gifts. It is not a question of sin, as the world counts sin. It is a question of what the Master sees as sin; of what my real self sees as sin. And you know the parable of the talents. Opportunities are 'talents'; every blessing, inner or outer, is a 'talent,' to be used and to be added to,—or to be buried. The advice and the warnings of friends or older students; the inspiration and guidance from spiritual reading; the moments of time which might have been used with profit; the energy of mind and will and imagination, which might have been used for Him: all these were 'talents,' and I know what I did with them.

"Some of you, even now, think that I exaggerate. We have promised to be frank, and I am going to be. You think that I exaggerate, partly because of your kindness to me,—your generosity of attitude and feeling. But there is an element also of self-defence. You have applied what I have said to yourselves, with results by no means pleasing. But, truly, I am not concerned with your sins, and, for the moment, I want you to forget them, too. My motive in speaking is not wholly selfish. I am asking for alms, but I know it will help others if they will grant what I ask. I know something of the lethargy which they try to overcome, and that they need every imaginable incentive to galvanize their wills into action. If, when the time comes, they were to believe in the greatness of my need, I know their hearts would respond, and that they

would do their utmost to repay, with interest, whatever they think they owe me. Foreseeing my need, and how terribly real it will be, do you not understand my desire to go on record now, before it is too late? to appeal now, while I still have life and breath?

"During the first three days following my death, I should like my friends to pray, as nearly as possible without ceasing, not for the repose, but for the illumination and strengthening of my soul. If, without undue inconvenience, they could meet once a day for that purpose, so much the better for me. (I am asking much, but if I ask at all, I may as well ask for what I want.) Next, during the first month following my death, I should like them to meet once a week, for the same purpose, and, during the balance of the first year, once a month. After that, I could not ask for more than one such meeting every year. And always for the same purpose.

"Prayer alone will not accomplish much. But prayer accompanied by 'fasting'—which means sacrifice, which means self-surrender, which means the faithful performance of all duties—will accomplish marvels.

"Meditation, spiritual reading, when there is no inclination for it, and purely for love of the Master, or for desire to love him: that is the kind of 'fasting' that will help me when I am dead.

"A kind word and a smiling face, when every nerve in the body is screaming and the tongue is full of bitterness; the rejection of some wrong, intrusive thought; the conquest of inertia by going to bed and by rising promptly;—any and every gift which involves sacrifice, with the prayer that it may help me, will give life to my soul.

"Presumptuous, perhaps, to suppose that others would take so much trouble on my behalf. If so, I am sorry. But unless I am greatly mistaken, the chief obstacle will be lack of faith,—not lack of good-will. Few people really believe in the efficacy of prayer, and still fewer realize that those upon whose time and energy the outer work makes great demands, must take from time and energy which otherwise they might give to prayer, to reading, to self-examination, and to other practices which are food for the soul. In some ways, naturally, they gain; but in other ways they lose. In any case, it is food, thus missed, that will be needed when the time comes, and that can be supplied by others vicariously. I do not know whether I shall be entitled to it. But I do know that I shall want it."

"We shall be in the same boat,—all of us," the Student commented. thoughtfully. "I am glad you spoke of it. We are amazingly dependent upon one another, even for our ultimate salvation. 'Buddha climbed on the shoulders of thousands of men,' or words to that effect. I suspect that our responsibility for those who are less evolved, perhaps, than we are, would be appalling, if we were to realize its extent. Our thoughts, our desires—not the appearance we present, but our thoughts when alone and unobserved—probably control the evolution of lower kingdoms, and

doubtless affect most seriously, for good or evil, the efforts of other men, particularly those who are in any way associated with us in the work. Heaven help us!"

"What some of you were saying about self-consciousness," the Orientalist volunteered at this point, "reminds me of an idea which has impressed itself on my mind constantly during recent months;—regret that the sacred books of antiquity are not better known to students of Theosophy in particular, and to the world in general. No religion can be understood by itself. All religions, because they come from the same source, are closely related; and just as we need a knowledge of Latin and Greek to understand English thoroughly, so also, we need to know the older religions and philosophies in order to understand Christianity.

"Take, for instance, the following passage from the *Mahâ-parinibbâna-Sutta* for the light it throws on self-consciousness. Buddha was asked: 'And how does a brother become thoughtful (self-conscious)?' His reply was:

> "He acts, O mendicants, in full presence of mind whatever he may do, in going out and coming in, in looking and watching, in bending in his arm or stretching it forth, in wearing his robes or carrying his bowl, in eating and drinking, in consuming or tasting, in walking or standing or sitting, in sleeping or waking, in talking and in being silent."

"As a result of having learned to act 'in full presence of mind' on all occasions, he will become qualified 'to do the work of an emissary'. He will possess 'the eight qualifications'. In the words of Buddha as given in the *Kullavagga:*

> He will "be able to hear and to make others listen, able to learn, able to bear in mind, able to discern and to make others discern, skilful to deal with friends and foes [you will notice, by the way, that Buddha was not so foolish as to imagine an era of universal friendliness], and no maker of quarrels . . . He who on entering a company that is violent of speech, Fears not, forgoes no word, disguises not his message [does not compromise], Is unambiguous in what he says, and, being questioned, angers not,—of such is surely the Bhikkhu worthy to go on a mission."

"Tell us some more," said the Student. "The Buddhist books, in small doses, are delightful as well as illuminating."

The Orientalist laughed. "They contain endless repetition, I know," he said. "But you must remember that they are records of songs, of chants. They were not intended to be read, but to be learned by heart—to be carried in the heart—and to be intoned.

"Perhaps this would interest you, if you do not know it already. In the *Vinaya Texts,* which include the *Pâtimokkha,* the *Mahâvagga,* the *Kullavagga,* and others,—Buddha gives detailed instruction under the general head of 'behaviour.' He did not draw up rules of conduct, but as one or another of his disciples came to him with a personal problem,

Buddha told him what to do about it. After Buddha's death, his disciples turned his advice into songs, so as not to forget; and, years later, met together and 'pooled' their priceless recollections, causing them to be written down, with practically no effort to make the story sequential or to avoid repetition.

"This is from the *Mahâvagga* (my quotations are from *The Sacred Books of the East*):

> At that time the Khabbaggiya Bhikkhus reproved for an offence a Bhikkhu who had not given them leave.
>
> They told this thing to the Blessed One.
>
> "No Bhikkhu, O Bhikkhus, who has not given leave, may be reproved for an offence. He who reproves (such a Bhikkhu), commits a dukkata offence. I prescribe, O Bhikkhus, that you reprove (Bhikkhus) for an offence (only) after having asked for leave (by saying), 'Give me leave, reverend brother, I wish to speak to you'."

"As his followers were human, and were much inclined to find fault with one another, Buddha had prescribed that the right to criticize must be asked and conceded. At the same time, however, he made criticism, in certain cases, an obligation, and confession of wrong-doing, a fundamental duty. The wrong-doer could not escape the consequences of his act, but confession purified him morally. One Bhikkhu might go to another Bhikkhu and say to him, 'I, Sir, have been guilty of such and such an offence ("a minor offence"), and that I confess'. The Bhikkhu addressed should ask: 'Do you acknowledge it?' 'Yes, I acknowledge it'. 'May you restrain yourself in future!' And if the offence were in truth a minor offence, the matter was then considered settled.

"But meetings were held regularly for the special purpose of confession. Thus:

> "I prescribe, O Bhikkhus, that the Bhikkhus, when they have finished their Vassa residence, hold Pavâranâ with each other [Literally, invite each other; i. e., every Bhikkhu present invites his companions to tell him if they believe him guilty of an offence, having seen that offence, or having heard of it, or suspecting it] in these three ways: by what has been seen, or by what has been heard, or by what is suspected. Hence it will result that you live in accord with each other, that you atone for the offences (you have committed), and that you keep the rules of discipline before your eyes.
>
> "And you ought, O Bhikkhus, to hold Pavâranâ in this way . . . Let the senior Bhikkhu adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: 'I pronounce my Parâvanâ, friends, before the Samgha, by what has been seen, or by what has been heard, or by what is suspected [i. e., I invite the Samgha to charge me with any offence they think me guilty of, which they have seen, or heard of, or which they suspect.]; may you speak to me, Sirs, out of compassion towards me; if I see (an offence), I will atone for it . . .'
>
> "Then let (each) younger Bhikkhu adjust his upper robe . . ." et cetera.

"For this, O Bhikkhus, is called progress in the discipline of the noble one, if one sees his sin in its sinfulness, and duly makes amends for it, and refrains from it in future."

"The disciples whom Buddha called to him, were far from being ready-made saints, though many of them attained Nirvâna during the life-time of their guru.

"On one occasion Buddha had been trying to restore concord between some quarrelsome neophytes. 'And for the third time', it is said, 'the Blessed One thus addressed those Bhikkhus':

"Enough, O Bhikkhus, no altercations, no contentions, no disunion, no quarrels!" And for the third time that Bhikkhu who adhered to the party who were wrong, said to the Blessed One: "Lord, may the Blessed One, the King of Truth, be patient! ["That has a familiar ring," interrupted the Student, quizzically.] Lord, may the Blessed One quietly enjoy the bliss he has obtained already in this life! The responsibility for these altercations and contentions, for this disunion and quarrel, will rest with us alone." And the Blessed One thought: "Truly these fools are infatuate; it is no easy task to administer instruction to them,"—and he rose from his seat and went away. And after collecting alms, and after his meal, and after he had put his resting-place in order, he returned to the assembly of his disciples, once more addressing them on the subject of love and hatred. " 'He has reviled me, he has beaten me, he has oppressed me, he has robbed me',—in those who nurse such thoughts, hatred will never be appeased."

"It was no discovery,—that 'these fools are infatuate'," the Orientalist continued. "Buddha, immediately after he had attained Nirvâna, and before he began to preach, is said to have doubted the utility of revealing his doctrine to the world.

"And the more he pondered over this matter, the more 'his mind became inclined to remain in quiet, and not to preach the doctrine' (*Mahâvâgga*, I, 5, 2-4). In this crisis the supreme Brahmâ appealed to him; and then:

The Blessed One, when he had heard Brahmâ's solicitation, looked, full of compassion towards sentient beings, over the world, with his (all-perceiving) eye of a Buddha. And the Blessed One, looking over the world with his eye of a Buddha, saw beings whose mental eyes were darkened by scarcely any dust, and beings whose eyes were covered by much dust, beings sharp of sense and blunt of sense, of good disposition and of bad disposition, easy to instruct and difficult to instruct, some of them seeing the dangers of future life and sin . . . And when he had thus seen them, he addressed Brahmâ Sahampati in the following stanza: "Wide opened is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it."

T.

LETTERS TO STUDENTS

DEAR ———

It is a law of the spiritual world that, in a real sense, we cannot ask a question until we know the answer, and, conversely, we cannot be told a truth until we already know it. Spiritual knowledge is a question of *being the thing,* not a question of having facts about it in our mind. We cannot help knowing about it, if we are it, and we cannot really know about it unless we are it.

Practical work for others. You have an unlimited field,—at your home, at your office, wherever you are. You can make yourself so cheerful, and bright, and pleasant, and inspiring, that you help every one you meet. If you are what you ought to be and can become, your mere existence will be a constant source of benefit to others, and in countless ways you do not understand. This may not seem to you sufficiently "practical," but I can assure you that it is. At the same time, do not neglect any opportunities to do outer, useful, helpful things.

Line of reading. You have the whole literature of the world at your hand. Select any branch and work at that. Follow your natural bent. What are you interested in? Science, history, poetry, art: it is all grist to the disciple's mill.

Concentration and meditation. These are very difficult subjects. The only real way to cultivate concentration is to cultivate concentration; and that means to try to be concentrated all the time, in everything you are doing, especially at your office or your duties.

Remember that holiness consists in doing common things heroically well, not in doing heroic things. This is a common misunderstanding, and the cause of much needless trouble. You can become a saint and a disciple in your present environment, doing your present duties, *better* and more easily than in any other. Even when we accept this as true, it takes a long time to see it as true;—to realize it, comes only with experience.

* * * * * * *

Remember that our whole purpose is that our members shall *be* something, not that they shall *do* this, that, or the other thing. It is a life; and therefore it is the motive, the ideal, the purpose with which we do everything, that counts. Watch your motives, therefore, and do not fuss with the facts of outer life too much. They will take care of themselves if your motives be right and if you are conscientious about living up to them. Be careful about speech. It is nearly always wiser to be silent than to talk. Talkative people, and you belong to that category, miss very much of what goes on around them.

* * * * * * *

It seems to me that it is wise, as you suggest, for you to go on as you have been doing, with the single addition of a conscious pressure to do everything you are trying to do always better and more faithfully. The spiritual life is an exceedingly simple affair, so simple that nearly everyone misses it in searching for something wonderful and striking. One of the difficulties is that we are not called upon to do anything dramatic, anything that appeals to our imaginations. We are, on the contrary, asked to go on living our ordinary, daily life, but to carry into every detail of it a spirit of consecration and recollection which will lift it out of the humdrum and prosaic, and turn our routine into a battle between good and evil. It is very hard to realize this. It is very hard to understand that heaven is gained, not by heroic sacrifice, but by the patient, unremitting, daily, little sacrifices, which are really so much harder to give. "A saint is not one who cultivates heroic virtues, but who cultivates the common virtues heroically well."

* * * * * * *

It is much more important to learn to meditate than it is to study, and it is much harder. . . . As far as meditation is concerned, I should try to do two things: (a) feel as *much* and as strongly as you can the love and devotion you find expressed in your prayers (I am assuming that you read some prayers as well as saying your own). Try to make yourself feel: deliberately cultivate the feeling. Then (b) try to keep your mind still, and watch for any response of feeling, or of ideas, but do not do this for long. Do not allow yourself to become negative: it is an *active* interior listening, not a mere sitting still and inert.

Learning to meditate is a task of a lifetime, so do not be discouraged by absence of apparent results.

It is, after all, a question of being something, rather than doing anything in particular. The whole fight is between self-will, represented by the lower nature, and the practice of obedience and self-conquest, represented by the soul. *Any* practice which mortifies the self-will, and which is according to the dictates of common sense, is good. We must practise recollection in order to do the other things we have decided to do—like not talking too much, hourly recollection, etc. . . .

Yours sincerely,

C. A. Griscom.

August 2nd, 1913.

Dear ———

* * * * * * *

The interest in spiritualism and the association with mediums was unfortunate. You must watch yourself very carefully for the least evidence of psychism, and stamp it out sternly if you find it. It is a complete bar to spiritual attainment. You speak of your "first vision."

What do you mean? Do you have visions? See things? I should like you to be quite definite in your replies to this, for it is very important.

You also speak of becoming dissatisfied with Christianity. Please do not forget that Christianity is the religion given by the Great Lodge to a third of the human race, including the portion of it to which you belong. Therefore your dissatisfaction with it is likely to be because you do not understand it, rather than because of its defects. Do not confuse Christianity, the teachings of Christ, with Churchianity,—the teachings of whatever Church or clergyman you happen to have heard. There is nothing in the world more elevating, more instructive, more spiritual, more inspiring, than the teachings of Christ. . .

With kind regards, I am sincerely,

C. A. GRISCOM.

August 10th, 1913.

DEAR ———

I have read your letter of August 7th with great interest.

I think I understand your opinions of Churchianity and Christianity. But do not err on the side of condemning even the Church. Many Americans have been brought up with a perfectly unreasoning and illogical antipathy to the Roman Catholic Church. While full of corruptions and all kinds of evils of government and of belief, the fact remains that it has kept alive the spirit of Christ in the world for two thousand years, and still represents that spirit much more faithfully than the average Protestant community. Protestantism sacrificed very much of the spirit when it threw overboard the form. Most of the great Saints, who are the nearest and most worthy followers of Christ, have been in the Catholic Church, not only in the past, but in recent times. *All* the best devotional books are Catholic. I do not know of a single good one written by a Protestant. On the other hand, these facts must not blind us to the evils in the Church, to the deplorable conditions at Rome, to all the true things, of which everyone knows, that keep alive the objections to the spread of Roman Catholicism. In its present form, with its present spirit, I should be sorry to see it spread.

In other words, we must be tolerant, and wise, and willing to learn, even from Rome.

Both your "visions" were psychic, and it is absolutely essential that you should get on top of and conquer this tendency before you can hope to make much spiritual progress. The two things cannot exist side by side. We must go forward either on one Path or the other. Your having been in touch with such things in your past, will make it especially difficult for you. . .

With kind regards, I am sincerely,

C. A. GRISCOM.

September 8th, 1913.

DEAR ————

* * * * * * *

You say that you used to pray for help and then wait for some outer sign, but found that the decision had to be made in your own heart. It is *through the heart* that the Master speaks to us, and not through outer signs: therefore cultivate more and more the habit of praying for help and guidance, and of finding it in the promptings of the heart or conscience.

You also speak of your desire to help humanity. It is a fine desire. But how can you best help humanity? You have neither the knowledge, nor strength, nor power to do anything, *save with yourself*. That is the only way we can truly help others,—by being something ourselves. In time, slowly, laboriously, we learn a little, and can impart a little of what we have learned. But for many lives, the only real way to serve is by struggling to fit ourselves for service. We teach by example, not by precept.

So you have your work,—to grow in holiness, by self-denial and self-conquest. It will keep you busy for years.

With kind regards, I am sincerely,

C. A. GRISCOM.

January 20th, 1914.

DEAR ————

* * * * * * *

It is important that you should not become absorbed in outer activities to the injury of your inner life. The remedy for this is not to withdraw from activity, for that often means neglect of duty; the remedy is to realize that these demands upon our time, whatever they may be, provided they are not forms of self-indulgence, are the steps we must take, the means we must use, in the conquest of our lower nature and the training and self-discipline of our personalities. We often feel that if circumstances were different we could do much better, but the truth always is that life is providing us with exactly what we need to exercise those portions of our nature which require development. If we cannot progress in the circumstances which God has given us, we shall not progress in any others.

The attitude you speak of, of getting up after each failure, with the dogged determination to go on, is just right. In that spirit we win our Heaven, inch by inch perhaps, but still we win it. For Heaven is here and now as well as hereafter. Our first taste of it is in the joy of the struggle; the second, the joy of work done, of a battle won; the third, the joy of accomplishment.

Please watch your tendency to forecast the future. That "seeming to know what is going to happen" is psychic, not spiritual. You are many years, if not many lives away from the possession of spiritual faculties which would enable you to predict the future. But I feel that you understand this. . .

With kind regards and best wishes, I am sincerely,

C. A. GRISCOM.

October 12th, 1914.

DEAR ———

There is much that I should like to say in reply to your recent letter. You say, quite truly, that the Master wants love and harmony to prevail, and that you have had to learn to forget self. But do not forget that often love and harmony cannot prevail, and that war and discord are less evil than the conditions they replace. The War in Europe is a case in point.

Are you sure that it is forgetfulness of self and love of harmony that makes you always the person to accept humiliation and seek peace in your domestic discords? I have known many people who would make peace where they should not, because they were cowards and hated a scene and a quarrel, and not because they loved harmony and were willing to forget self. They were doing what they really wanted to do, and avoiding what they disliked.

As for the War and our attitude toward it; there is much in the October QUARTERLY on the subject, in "Notes and Comments," and in the "Screen." I commend both to you.

War is the calomel of nature. When the sins of humanity begin to clog the system, a purge is needed, a drastic remedy—to clear the atmosphere. War does it. A violent but effective remedy. Do not let us be sentimental about it. We do not get sentimental over calomel, even if it cause us gripe and pain.

With kind regards, I am sincerely,

C. A. GRISCOM.

August 8th, 1915.

DEAR ———

* * * * * * *

It is not easy to talk to others about the things of the heart and soul, and yet it is necessary, for we must have the help of our fellow-disciples before we can complete successfully the Great Adventure. No one has ever taken Heaven by storm, alone. It is said that we must have the help of our superiors, our equals, and those under us whom we have trained or helped.

We dread criticism. We dread criticism especially in those directions where we have a sub-conscious feeling that all is not just as it should be, but is just as we like it. We are afraid of being disturbed in our

pet ideas, and in our best-loved habits of thought and action. Our minds then come forward and tell us that we are shy, that we are properly reserved, that we ought not to lay the secrets of our hearts out on the dissecting table before the profane gaze of others, etc., etc. But this is all mental. We need the help of others, and get it only to the degree that we are frank and honest in our self-revelation.

You must judge of the experience you had . . . by its effects. Does it still inspire and encourage you when you look back upon it? The differences between true spiritual experiences and psychic experiences are so subtile, that only by their fruits can we know them.

You must not permit yourself to be discouraged. We all have our ups and downs, but this oscillation is bad, and must be controlled until our habitual mood is serene and poised, proof against the happenings of every day life. . .

Do you pay particular attention to your life, to being something. Knowledge will come in due time. You remember the *Gita:* "He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time."

Sincerely,
C. A. Griscom.

February 6th, 1916.

Dear ———

* * * * * * *

Procrastination—a very prevalent fault, has its base in Tamas, one of the three qualities:

Tamas—inertia.
Rajas—force, passion.
Sattwa—truth, wisdom.

I suggest that you read about these as they are described in theosophical literature, and so get a clearer idea of the quality of your fault. You will probably find it manifesting in other ways.

Of course the way to cure it is to insist upon denying the inclination: make little practices for yourself which you adhere to regularly and faithfully. If you postpone some daily duty, like keeping your accounts or something like that, select it as a beginning, and make and keep the resolution to do them punctually and daily, or at whatever is the proper time. After you have conquered this fault, or this expression of the fault, take another. Self-conquest comes from specific and definite efforts in little things, not from general and therefore intangible resolutions.

We always blame others for our own mistakes, but when we see that this is so—as you do—the trouble is on the surface, where it can be dealt with and so cured.

With kind regards, I am sincerely,
C. A. Griscom.

November 25th, 1906.

DEAR ———

It is a pleasure for me to look back occasionally to last April and the good time we had at Cincinnati. I wonder whether you do the same thing? It was a privilege to have this opportunity to meet so many of the members, members with whose names I had been familiar for years, but had never met. I feel closer to you now. The bond which exists between us all is undoubtedly drawn tighter by personal acquaintance.

Now I do not want that bond to get slack, as it would in time if I did not have the good luck to see you again for some years; so to prevent this I want to write to you occasionally as the best substitute for a personal visit. . .

I trust that the work at ——— progresses to your satisfaction. Being human, we cannot hope to do all we should or all we like; but if we do all we can, we should rest content, and not fret because it is not twice as much. Certainly so far as we can tell, the Branch at ——— seems to be active and alive, with a fresh, vivid feeling that indicates that all is going as well as it can go in this troubled world where there is so much that is opposed to the spiritual principles which we endeavour to live and to inculcate.

The older I grow the more convinced I am that *living* them is the real thing. Unless we show by our own lives that what we teach is a power for good, we cannot hope to do much good to others; while, if we do live our principles, sooner or later we become a power for good in the community in which we live, that is out of all apparent proportion to our abilities and our seeming opportunities.

I believe that one person who really lives the Life does more good than twenty who only teach it, and that the measure of our usefulness in the Movement is indicated by the purity and goodness of our lives.

* * * * * * *

We may be quite sure that if our heart is in the right place and we try to do our duty as we see it, we shall not get into trouble through ignorance. The Master would be sure to see that we shall know anything that it is necessary for us to know. . .

So please accept my greetings and a clasp of the hand of comradeship and a word of good cheer, as we journey on the Path together. It is a hard task we have, and we need all the help we can give each other.

With best wishes to you all at ———, I am sincerely,

C. A. GRISCOM.

REVIEWS

A History of Persian Literature under Tartar Dominion, by Edward G. Browne, Professor of Arabic and Fellow of Pembroke College, Cambridge; Cambridge University Press, 1920.

This thoroughly elaborated and generously illustrated work is the latest of a series of volumes in which Professor E. G. Browne has undertaken to reveal the intellectual and spiritual life of Persia to the West. The present volume covers the period 1265-1502; or, roughly, from nearly a century before Chaucer's birth to about a century after his death.

Much of the book is, naturally, occupied with the Tartar dynasty, the wonderfully gifted family, descended from Genghis Khan, "Prince of Princes," which played such a dominant part in medieval Asia, conquering an empire, or a series of empires, far greater than that of the Cæsars, and including China, India, Persia and much of Eastern Europe.

Yet military greatness is not the most striking quality of the Tartar, Mongol, or Mogul rulers—for all three names are applied to them; several of them were also writers; while two of them, Kublai Khan and Akbar, displayed, in China and India, a spirit of religious tolerance and eclecticism, genuinely Theosophical, which it would be hard to parallel elsewhere among the rulers of that or any other period.

Even more interesting than the historical and purely literary examples of Persian creative work, are the poems of the mystics. Among the best of these, are poems by Ibn-i-Yamin, who died about the year 1344 of our era; and some verses by Salman-i-Sawaji, who died a generation later, in 1376.

It is interesting to compare the spirit of these poems with the almost contemporary English "Vision of William concerning Piers the Plowman."—C. J.

La Sociedad Teosófica y la Teosofia, and *Fragmentos, I Tomo*, are admirable translations into Spanish, recently published by the Venezuela Branch of The Theosophical Society, of Professor Mitchell's well-known pamphlet and of the first volume of Cavé's *Fragments*. Those members in Venezuela who are responsible for such publications, deserve the highest praise for their devotion and enterprise. The cost in labour and in money must have been considerable. The appearance of both books is sufficient evidence of the loving care which was given to their preparation. We congratulate the "Rama Venezuela" most heartily, wishing them continued and lasting success in their good work for the cause of Theosophy.—E. T. H.

In the January number of the *Harvard Theological Review* there appears an article entitled "Church and Religion in Germany," by Dr. Richard Lempp of Stuttgart, one time student in the Harvard Divinity School, and after four years of service as Chaplain with the German army in France and Belgium, now secretary to the Evangelischer Volksbund für Würtemberg. The editors

state in an introductory footnote that they requested Dr. Lempp to write the article for the *Review*, because "His studies and experience have thus peculiarly fitted him to deal with the subject" of "the state of religion in Germany as affected by the war, and its outlook in the period of reconstruction upon which —we may hope—the world is now entering."

Dr. Lempp does indeed seem peculiarly fitted to reveal,—both by what he says and by the way in which he says it,—the appalling lack of principle and of religion which is eminently characteristic of Germany as a whole today, and in past years. To all that he does reveal, Dr. Lempp is himself completely and complacently oblivious; and we wish that, in printing such an article of insidious propaganda, hypocrisy, and false pleading, the Editors of the *Harvard Theological Review* had at least disclaimed all responsibility for the opinions expressed, even if they did not see fit to disavow them.

In effect, we are to believe that the rehabilitation in Germany of religious faith, and of church prosperity after the revolution of 1918, was rendered almost impossible at the start by "the oppressive conditions of the Armistice," which "had crippled all railway traffic and even the postal service." Whatever dependence German religion may have on railway traffic, the author adds that, "In view, however, of the fluctuating value of money, the immense debt of the nation—the whole desperate situation, in which there seems no prospect of escape from starvation and economic ruin—the definite solution of these problems, especially those relating to financial support [of the churches] and school reform, will probably be delayed for a considerable time. . . . I may add, in this connection, that if our enemies should adopt a more reasonable attitude, and moderate their oppressive terms so that we may live, the churches in their new relation to the states may still be of invaluable service to the nation; whereas, if the present unreasonable attitude persists, chaos will certainly result, in which, as in Russia, the churches also will be engulfed. In that event, the moral as well as the material ruin of Germany will be sealed." It is not difficult to supply what Dr. Lempp conveys by ill-concealed innuendo,—that the brutal Allies, unless they soften their terms, will be responsible for the "moral as well as material ruin" of Germany. This conclusion is indeed startling, coming even from a German.

Nowhere in this article is there a hint of repentance, a single admission of the moral wrongs committed by Germany, an acknowledgment of the blindness of by far the majority of the German clergy, who aided, abetted and approved the War, and the way in which it was fought. On the contrary: "Many who were tired of war and the suffering it entailed blamed the churches for encouraging the people to persevere to the point of victory." Again: "Most of them [*i. e.* "the clergy"], *taking into account the state of mind of our enemies,* saw no chance of arriving at a mutual understanding"—which, if it implies anything, implies that the German clergy, even during the War, were informed of Allied press opinion, and had the chance to learn the facts. "Many people," adds this ordained minister, "were finally convinced of the soundness of that judgment only by the terms of the Armistice and the peace of Versailles"—a chain of logic which clearly disregards principle, let alone truth.

In view of the veils which propaganda and self-interest are throwing over Germany—her past mere peccadilloes and her future all admirable intentions,—it is well to note carefully the mental attitude of a highly educated and intelligent writer, speaking from the heart of Germany today. He sketches the different relations between Church and State since the Armistice, and refers to the "Kirchentag," a new (1919) Assembly of "Consistories, synods, theological parties, missionary societies, and Christian associations" of German Protestants. "Its first session was closed with the adoption of several very important declarations: An address to the Protestants of Germany regarding the ***humiliating impeachment***

of the Emperor and the *detention of our prisoners of war;* another to the Protestants in the lost provinces of Alsace, Poland, West Prussia, and Danzig [he fails to mention Lorraine]; and a statement regarding the German foreign missions, which have been *ruthlessly destroyed by our enemies.*" And over the page, "One of the saddest effects of our defeat is the ruin of our works of charity." (All italics are mine.)

The reviewer feels impelled to call the attention of QUARTERLY readers to such an article as typical of German opinion today. It is all too manifest that Germany is nothing more than an insecurely caged criminal, who is ready for escape at the first opportunity. That Dr. Lempp's article closes with an appeal for "a new prophet, some creative genius, who, amid present confusion of thought and the crumbling of foundations, shall point a new way"—and refers to the success of Rudolf Steiner's "theosophy," is significant. These are perhaps added indications of the extent to which Germany is blinded by psychic delusions, obsessed by her unmerited sufferings, "tied and bound with the chain" of her sins.

A. G.

Archaic England: An Essay in Deciphering Prehistory from Megalithic Monuments, Earthworks, Customs, Coins, Place-Names, and Faerie Superstitions, by Harold Bayley, London, Chapman and Hall; Philadelphia, J. B. Lippincott, 1920.

This book would prove both fascinating and instructive to the reader interested in the survival of ancient wisdom through tradition, folk-lore, and symbolism. Madame Blavatsky laid great stress on the evidence for a kernel or substratum of truth to be found within all forms of tradition and folk-lore, and the study of a great mass of such material is sympathetically presented in the 875 pages of this book. The author's preceding volumes, *The Lost Language of Symbolism,* and *A New Light on the Renaissance,* which deal with the same general subject, have been commended for accuracy of scholarship and wealth of illustration.—A. G.

Precepts and Judgments, translated from the French of Marshal Foch by Hilaire Belloc (Henry Holt and Co.), serves as an excuse to remind our readers of an article by Professor Mitchell in the THEOSOPHICAL QUARTERLY of October, 1918, which dealt with an earlier book by Foch, entitled *The Principles of War.* Professor Mitchell's article should be read and re-read by everyone who desires to put Theosophy into practice. Theosophy has revealed to us that the principles which underlie the various arts and sciences are identical. It has revealed to us the true meaning of the law of correspondences, and of the Hermetic saying, "as above, so below." Professor Mitchell, in his article, made it clear that because Marshal Foch, with his amazing lucidity, lays bare the real principles of warfare,—everything he writes can be applied with equal force to the spiritual combat, and, in fact, to all the struggles, outer as well as inner, of daily life. A friend tells us that he preaches constantly to a group of salesmen from texts supplied by Foch: Foch, on 'how to sell'!

Take, as example, what is said about Discipline in *Precepts and Judgments.* Here is an answer to the question, so often formulated: How can I learn to work for and with the Masters? Blind obedience, says Foch, obedience to rules and to commandments, is but a first step, a step to be taken in the nursery. "To be disciplined does not mean, either, that one only carries out an order received to such a point as appears to be convenient, fair, rational or possible. It means that one [deeply studies and then] frankly adopts the thoughts and views of the superior in command, and that one uses all humanly practicable means in order to give him satisfaction. Laziness of mind leads to indiscipline, just as does insubordination."—T.

QUESTIONS AND ANSWERS

QUESTION No. 254.—*Imagination and will are said to be the two great magical instruments. Life trains the will. Ought parents to train the imaginations of their children and if so, what are the best ways of doing this?*

ANSWER.—Surely it must depend on the source of the imagination. The making of images comes from two sources: (1) Reproduction of past experiences stored up in the astral (?) "memory," and these may have their origin in other lives as well as this; (2) creative impulses proceeding from the real man—the Higher Ego of the child.

The steady development of the spiritual Will is the road by which such creative imagination can become operative, and the methods must be those which train the will to overcome the selfishness which is, as a rule, the characteristic of the animal body and psychic constitution of the growing child.

In source (1), are included images which arise from physiological activities and the lower mind, stimuli from the outside environment, as well as those which arise from the Skandhas of past lives, and these latter, of course, may be deposits of (1) and (2). In the general principle, therefore, parents should educate the spiritual will of children by training them in unselfishness: and this calls forth the true image-making power of the soul. A. K.

ANSWER.—There is White and Black Magic. We must beware in which we train our children. Self-indulgence, self-assertion, self-will, and self-gratification are four of the Devil's warders—urging us to enter upon the highway to Hell. If a child ever be allowed to imagine itself as of primary importance, it is holding out hands to the four warders. Keep the child's imagination centred on the Path. It cannot begin too young to be obedient, to think first of others, to be decorous, silent, reverent, courteous, quiet and gentle. Let it practise its imagination by trying to be good. Give it ideals, such as those of a knight or a lady of old,—a Greek hero, a Saint, or again some historical character, like Richard the Lion Hearted, Washington or Lincoln. Let it establish some standard and then try to live up to the standard and by the standard. This may be made so interesting and picturesque that being good becomes as exciting as football. For that matter, the spiritual life may be illustrated by analogies drawn from the gridiron or the battlefield, or wherever men are called upon to sacrifice for an ideal. The very best training, of course, was laid down for us in two immortal words: "Follow me." This, however, requires that the parent himself should have started on the "Imitation." G. W.

ANSWER.—If imagination is a magical instrument, surely parents ought to train their children in the right use of it.

Two suggestions present themselves; both are vital. Help the children to know the Master as their best friend and constant companion, and also as their model,—as the one who understands them perfectly, because he has been through every experience and overcome every temptation. Make very concrete the temptations that come within every child's daily experience and make concrete also the joy of overcoming them.

The second suggestion grows out of the first—teach the child to know the two

selves, the higher and the lower. Take the very first exhibition of disobedience or ill temper, and help him to see for himself that this is the act of the lower self, that his real self is speaking to him and telling him what to do, but that he has opened the door to one of the devil's black angels, and that it is sitting in the place that belongs to his real self and is giving orders as if it were the real self. Gradually a child can learn to know the pairs of opposites,—selfishness, cowardice, laziness, carelessness, rudeness, and many others, and the virtues of which they are deflections. When he knows that the virtues are himself, and the faults are things that sweep over him from the outside, then he may come to look at them quite impersonally, identifying himself with the real self and throwing stones at the other as he would at a venomous serpent.

Pictures of the Christ Child, with his parents, his friends—both children and angels—and little stories about them, help in establishing a friendship with him. Then there are stories of saints who loved him and made him their companion, trying never to offend him,—St. Agnes, St. Jeanne d'Arc, St. Genevieve, St. Francis, and many others, and for the older boys, St. Paul.

How attractive is that picture of St. Teresa and the Christ Child, in which the little boy Jesus says, "Who are you?" "I am Teresa of Jesus," she replies, "and who are you?" He answers, "I am Jesus of Teresa."

Sœur Thérèse, at the age of six, being deeply impressed with the greatness and power of God as she looked out across the sea for the first time, said, "I picture my soul as a tiny barque with a graceful white sail, in the midst of the furrow, and I resolve never to let it withdraw from the sight of Jesus, so that it may sail peacefully and quickly towards the heavenly shore." Thérèse would write letters to Jesus and talk with him in intimate friendship and tenderest love. She says the first word she learned to read was heaven, and she ran and told her father. At play, she built altars in the garden wall and called her father to see them. He took great pleasure in seeing them, and lavished much love on his little Queen, as he always called her. Even at this age, Thérèse realized that the devil is a coward and, as she once said, "will fly from the gaze of a little child." To her, goodness seemed full of charms, and she gave her whole heart to Jesus and asked that she might spend her heaven doing good upon earth.

If we fill children's minds with the beautiful, there will be no room for the ugly. Children can feel the Master before they can see him. Make them understand this by analogy—it is true of the wind that lifts the kite, of the heat they feel from the sun's rays; when absent from mother, they can feel her love; the plant within the seed cannot be seen, yet they know it is there. Help them to believe in the unseen.

I remember a child who was told that God was everywhere, even in the littlest things. One day she sat cutting paper into tiniest bits, and when asked the reason, said, "I am trying to find God. Mother says he is in everything." Would it not have been wiser, safer, truer, to have taught her that he is the life in everything—as the *Gita* puts it in Book VII, "I am the taste in the waters, I am the light in moon and sun," etc. I think almost any country-bred child could add to this:—"He is the protecting love in the outstretched arms of the apple tree that I played house in. He is the power and strength of the oak. He is the joy in that little brook in which I built bridges and dams. He is the unity and love in the Sunday afternoon family walks." One could add many more instances, but each will do this from his own experience. How rich the life of a child who makes Him consciously a part of every experience!—and parents can make this possible, if they will.

Can we not all enter into the feeling of the little chicks, gathered under the ample wings of mother hen, at the sound of the harsh cry of the hawk? This is the Master's own imaginative expression of his brooding love for his children.

B.

T·S·ACTIVITIES

NOTICE OF CONVENTION

THE THEOSOPHICAL SOCIETY

To the Branches of The Theosophical Society:

1. The Annual Convention of The Theosophical Society will be held at 64 Washington Mews, New York *(new address)* on Saturday, April 30, 1921, beginning at 10.30 a. m.

2. Branches unable to send delegates to the Convention are *earnestly requested* to send proxies. These may be made out to the Assistant Secretary, Miss Isabel E. Perkins, 349 West 14th Street, New York, or to any officer or member of the Society who is resident in New York or is to attend the Convention. These proxies should state the number of members in good standing in the Branch.

3. Branch Secretaries are asked to send their annual reports to the Secretary T. S., Mrs. Ada Gregg, P. O. Box 64, Station O, New York, N. Y. These reports should cover the significant features of the year's work and should be accompanied by a complete list of officers and members with the full name and address of each; also a statement of the number of members gained or lost during the year; also a record of the place and time of Branch meeting. These reports should reach the Secretary T. S. before April 1st.

4. Members-at-large are invited to attend the Convention sessions; and all Branch members, whether delegates or not, will be welcome.

5. Following the custom of former years, the sessions of the Convention will begin at 10.30 a. m. and 2.30 p. m. At 8.30 p. m. there will be a regular meeting of the New York Branch of the T. S., to which delegates and visitors are cordially invited. On Sunday, May 1st, at 3.30 p. m., there will be a public address, open to all who are interested in Theosophy.

ADA GREGG,
Secretary, The Theosophical Society.

P. O. Box 64, Station O, New York, N. Y.
February 15, 1921.

CORRESPONDENCE

Newcastle-on-Tyne,
England.
January 20th, 1921.

To the Editor of THE THEOSOPHICAL QUARTERLY:

DEAR SIR,

In the current issue of the QUARTERLY the question is asked: Why did those who framed the Resolution agree to suspend judgment for a year? and it is answered according to the writer's view; as this answer does not at all coincide with our view we shall be glad if you will kindly give space for this letter in the next QUARTERLY (April, 1921).

(1) We agreed to suspend judgment in the same spirit and for somewhat similar reasons as those put forward by the Chairman at the New York Convention last April, when he submitted that the passing of the Resolutions should be deferred until the afternoon session.

(2) The second reason was that the resolution was said to have been brought up without notice and consequently sprung upon the meeting.

(3) The Resolution was opposed and it was felt that considerable discussion would be entailed, for which there was no time available, and further that a limited discussion would not reflect the considered judgment of those members who had not had opportunity nor time to arrive at a decision previously.

(4) The exact rule under which members could be expelled was for various reasons not available when demanded.

(5) The Resolution was not supported as it ought to have been and it was hoped that the slight majority would be considerably increased by so doing; and it may be added that we have now good reason to believe that it will be increased. We did not believe it untheosophical to fight it out on the floor of the Convention because we felt that it must be fought out there, and it was only suspended on the understanding that a decision be taken at the next Convention. It was felt that in fairness to the members the decision should be deferred so that each member could record his own considered and mature decision and we consider that the final result will be of far greater value, both to the Society and to the individual member, than any ill considered judgment which could have been rushed through in the very limited time at our disposal on the afternoon of the Convention.

We should like to add further that in our opinion the election of Mr. Kennedy as General Secretary was not made for the sake of peace. On the contrary two additional names were submitted for the office but for individual reasons both members asked leave to withdraw. This we now see was a mistake as it left Mr. Kennedy to be appointed.

We understand that the Executive Committee are now arranging for a referendum on the endorsing of the Resolution, and we trust that through suspending judgment at the Convention, the true position of each member will then be shown.

We are,

Yours fraternally,

I. W. SHORT,
FREDK. A. ROSS,
E. HOWARD LINCOLN,
Committee on Resolutions.

INDEX TO VOLUME XVIII

PAGE

Acle, B. N. 264

Blake, William; *C. C. C.* 207
BY THE MASTER, Isha Upanishad; *C. J.* 28
BY WHOM? Kena Upanishad; *C. J.* 111, 225

Cavé 13, 110, 205, 297
J. C. 37, 157, 312
Clark, C. C. 136, 207
Consciousness and Habit; *Henry Bedinger Mitchell* 248

DANTE SKETCHES; *Marion Hale* 237
Dudley, Stuart 245

E. 41, 259
Escape or Achievement (Reprint); *B. N. Acle* 264

Fragments; *Cavé* 13, 110, 205, 297
FRENCH REVOLUTION, THE; *J. C.* 157, 312
From a Journal; *H.* 341

Gates of Gold, The (Reprint); *Moulvie* 48
A. G. 117
Gossip; *L. S.* 221
Griscom, C. A. 50, 170, 277, 369

H. 341
Hale, Marion 237
Human Immortality and Pre-existence; *Henry Bedinger Mitchell*, 14, 126
Horizons; *Stuart Dudley* 245

IN THE HOUSE OF DEATH, Katha Upanishad; *C. J.* 320

Johnston, Charles 28, 111, 165, 225, 320, 346

Knoff, Thomas H. 32

Labouring Layman 233
LaDow, Stanley V. 25
LETTERS TO STUDENTS; *C. A. Griscom* 50, 170, 277, 369
Life and Death; *Labouring Layman* 233
Logos Doctrine, The; *Stanley V. LaDow* 25

Materialism and Spiritism; *Henry Bedinger Mitchell* 298
Mitchell, Henry Bedinger 14, 126, 248, 298
Mouldings; *S.* 21
Moulvie 48

NOTES AND COMMENTS:
- Dangers of Psychism, The 289
- Theosophy and Modern Problems 3
- Theosophy, Science, and Religion 193
- Signs of the Times 97

PAGE

ON THE SCREEN OF TIME; *T.* 175, 267, 359

Packham, Robert 148
Principal Problem, The; *Thomas H. Knoff* 32

QUESTIONS AND ANSWERS 60, 190, 286, 379

Realm, the Radiance and the Power, The (Reprint); *C. J.* 165
Religious Orders, The; *C. C. Clark* 136
REVIEWS:
Archaic England; *Harold Bayley* 378
Benedictine Monachism; *Rt. Rev. Cuthbert Butler* 188
"Church and Religion in Germany"; *Dr. Richard Lempp* 377
Fragmentos 376
From Theosophy to Christian Faith; *E. R. McNeile* 57
Gist of Swedenborg; *Julian K. Smyth and William F. Wunsch* .. 187
History of Persian Literature under Tartar Dominion, A; *Edward G. Browne* 376
India and the West; *C. R. Lanman* 284
Laotzu's Tao and Wu Wei; *Dwight Goddard and Henri Borel* .. 187
La Sociedad Teosófica y la Teosofia 376
Life of Viscountess de Bonnault D'Houet; *Rev. Father Stanislaus* 57
Story of an English Sister, The; *Ethel Romanes* 57
Through an Anglican Sisterhood to Rome; *A. H. Bennett* 57
What is the Kingdom of Heaven; *A. Clutton Brock* 285
Romance; *A. G.* 117

Saws—Bent and Otherwise: *Robert Packham* 148
STUDENTS' SCRAP BOOK 354
Studying Light on the Path; *E.* 41
L. S. 21, 221
Sufiism; *J. C.* 37

T. 175, 267, 359
TAO-TEH-KING; *C. J.* 346
T. S. ACTIVITIES 63, 381

G. W. 327
What we all Know; *E.* 259
Why do I Fail? *G. W.* 327

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THE QUARTERLY BOOK DEPARTMENT,
P. O. Box 64, Station O, New York.

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Introductory: Culture of Concentration; Esoteric Buddhism; Idyll of the White Lotus; Meditation; The Occult World; The Ocean of Theosophy; The Theosophical Society and Theosophy.

The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.

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